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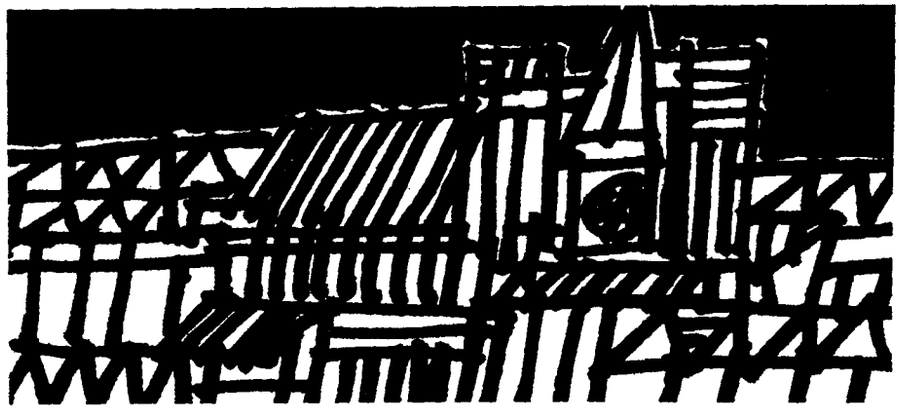

Education Issue

WHAT IS A CATHOLIC COLLEGE?

William Doane Kelly

THE CATHOLIC CAMPUS TODAY

Joseph F. Mulligan

STRIKE AT ST. JOHN'S

John Leo

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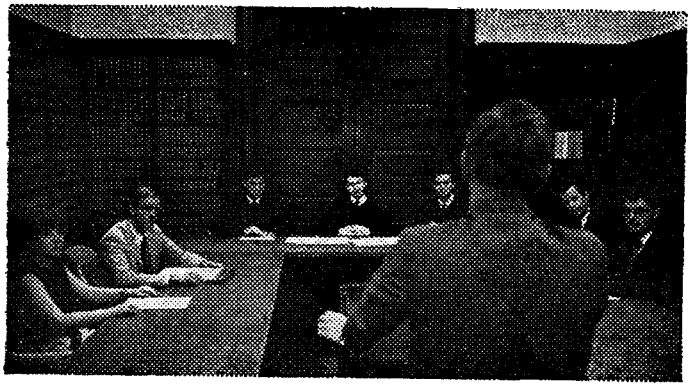

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NEWS & VIEWS

Paul Krassner, writing on the great demand for papal mementos during Pope Paul's visit to the United States: "An occasionally reliable source swears to me on the soul of his contact that this really happened: a vendor sold out his entire supply of Pope buttons and went to the wholesaler to get more, only to find that there just weren't any more. He pleaded eloquently about this historic opportunity to make a bundle, and the distributor finally did the best he could. He yielded 150 "I Love Paul" buttons intended for Beatle cultists. The vendor took them to Yankee Stadium and sold out in half an hour."

•

In our weaker moments we admit to a sneaky appreciation for Father Gommar DePauw of the Catholic Traditionalist Movement. Horribly wrongheaded he is, but also bluff, straightforward, self-deprecating, with plenty of energy and courage. He does, however, have a well-developed gift for overstatement. One example: in his *Question Box* column for the first week of July, 1965, Msgr. J. D. Conway dissected the Catholic Traditionalist Movement. His only personal reference to Father DePauw was to identify him as an immigrant priest from Belgium. There were no personal insults in the column, no criticisms of his accent, or his command of English. Father DePauw somehow interpreted it that way in a Detroit speech which is now making the rounds on a long-playing phonograph record: "They can't attack my doctrine; they can't attack my situation in the Church. The main argument is that I'm an immigrant priest who doesn't even speak good English, so why should he speak! These are words by a priest who writes that way about his brother priest in his syndicated column in the Catholic press."

•

Art Steuer, writing in the February issue of The Realist *on a dinner conversation between Adlai Stevenson, Averell Harriman and CBS correspondent David Schoenbrun:*

Mr. Stevenson declared that he had been beset with a task which taxed even his own elocutionary powers: to defend in the United Nations U.S. policy in Vietnam and the Dominican Republic.

Stevenson said that perhaps history would show at least in Vietnam that even though he was unable to find legitimate moral arguments for our participation, there was apparently no less ignominious an alternative.

But in Santo Domingo, he said, the President had made "a massive blunder" and it was impossible to even rationalize a legitimate argument.

At this point, Schoenbrun reported Harriman *ahemed,* "Adlai, you don't know what you are saying" (in front of Schoenbrun) to which Stevenson replied, "Ave, you don't know, you weren't there. For two weeks I had to sit there and go through it. I'll never know how many years it has taken off my life."

Stevenson was thinking about the emotional strain which had taken its toll upon his conscience, but he would never know how many years that conversation had taken off his life even though it was never printed until after his death. For the word was out: "Adlai's about to spill." Big Daddy punishes anyone who soils the tablecloth.

If confirmation is necessary one could not ask for a reputation more unimpeachable than Schoenbrun's himself in all of journalism than, say, Eric Sevareid's.

Sevareid was himself in London when Stevenson arrived a few days later and Sevareid also had dinner with Stevenson. Their conversation was also kept in confidence until after his death, and when it was revealed it was shown to carry the thoughts expressed to Schoenbrun that much farther as would the intervening days require.

"I am going to quit," Adlai told Sevareid. "I can't take it any more. I have only stayed because everyone would take my resignation as an indication of my disagreement with our policy, and I owe my country that much to stay until some of this blows over and I can get out with a few of my ideals still left intact. But I tell you this, I can't take it more than two or three weeks."

The next morning Adlai Stevenson was dead, on a street in front of the American Embassy . . . .

•

We have one more opinion on that perennial question of what the FBI thinks of COMMONWEAL, and herewith pass it on to our readers and accomplices.

A New York woman wrote to us: "The intelligent Catholic will not believe one word you say. For the good of the Church more men like Father Berrigan should be silenced. The Council has given such *as he* the chance to exhibit their leftist tendencies. My brothers, FBI men, put your magazine not too far above the *Worker.*"

•

The Auxiliary Bishop of Rouen, writing in *Problems of Authority* (edited by John M. Todd, Helicon):

"The characteristic note of a Christian community living by this fullness will be a constant interchange of ideas, a dialogue. Whatever encourages a genuine dialogue will be a sign of spiritual health and apostolic vigor. Whatever makes it impossible or difficult must be considered an unhealthy sign calling for honest examination and courageous reconsideration. Finally, authority in the Church at every level, whilst fully preserving its genuine character as a sacred authority, will always aim to elicit a religious and not a purely human type of obedience. And this implies that the *religious* reasons for any given directions should be completely explained."

JOHN LEO

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CORRESPONDENCE

Uncle Toms

New York, N.Y.

To the Editors: Garry Wills (*In Defense of Uncle Toms,* November 12) says of the racial divide that "many of us, on both sides, would extend hands to each other, if only we knew how; but it is hard to find the way, the words."

I would suggest that if the words –as in Professor Wills' article – reflect small understanding of the reasons for that divide, few hands will touch, let alone unite for power. For example, Professor Wills laments that such figures as Roy Wilkins and Dr. Martin Luther King "are forever asked to resubmit their credentials, by some gesture of militancy, by disowning the very progress they have made, by returning to hostile shouts after they have taught men to catch the quieter inflections of calm reason."

It is not "gestures" of militancy that black leadership is being asked for by those in the ghetto but rather a program – and a corollary political catalyzing of large numbers of Negroes – to bring real, palpable change in jobs, education and housing. For the majority of Negroes in ghettos, North and South, the "progress" cited by Professor Wills simply does not exist. Dr. King was received skeptically by the rebellious citizens of Watts because he had nothing to tell them about how to bring about fundamental change in the way they live. Roy Wilkins is, in his public statements, so little in touch with ghetto reality that he has yet to criticize the hoax that the "war" on poverty has become.

There follows in the article a remarkable assurance on Professor Wills' part that he can determine for us who the true spokesmen for the Negro are. James Baldwin fails his test; Claude Brown (*Manchild in the Promised Land*) does not. But if this is true, what is Claude Brown saying for the Negro in his book that will move white America to action,

(*Continued on page 516*)

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THE FUTURE OF THE COLLEGES

For nearly a decade now, arguments over Catholic higher education have been daily fare in the American Church. Just about everything has been debated–intellectual excellence, the status of lay faculty members, the proliferation of small colleges and the need for consolidation and planning, academic freedom. And as these debates went on, the colleges began to change: honors programs proliferated, more and more students started to go on to graduate work, salary scales rose, and so forth. These arguments and changes have produced both optimists and pessimists, but so far the optimists seem to have the better of it. If there are still numerous and serious problems in the colleges, they nonetheless continue to exist, to grow and to improve.

The single greatest asset they have had of late is one for which they can take no credit. That is the vast rise in the number of young people who want to go to college, a number great enough to put pressure on all existing colleges, however mediocre. Any college which cannot survive today, whatever its auspices, has to be incredibly inept; given the projected student population of the coming decades, any reasonably well-run college has an assured future. This fact alone is as good a reason as any to predict that the Catholic college system will continue to exist. Add to that the increasingly available federal monies for dormitories, lab facilities, research grants, and so on, and one has a decently bright financial picture. Against these facts the many theoretical arguments holding that Catholic colleges should be abandoned are likely to have little impact.

The most pressing question, then, is not survival, but rather direction and quality. There still remain too many small colleges, too few consolidation plans. Too few of the colleges have worked hard to arrange student cross-registration plans with neighboring Catholic and non-Catholic colleges. Too few of the colleges have devised satisfactory ways of giving the

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lay faculty members a significant voice in policy-making. Too few have let go of the paternalism toward students which leads to newspaper censorship, compulsory Mass, and rigid cut systems. Too few have succeeded in radically changing (or abolishing) the required theology and philosophy courses. The list of deficiencies is a long one.

None of these deficiencies, however, poses intractable problems. Student and faculty pressure should slowly kill the paternalism. Academic improvement and the general ecumenical spirit should open the way for co-operation with non-Catholic colleges. A new generation of theologians and philosophers can be expected to alter the type and tenor of courses in their fields. The need for federal funds, good students, first-rate faculty members, and public support should create the needed leverage to enforce academic freedom.

A more serious problem is that of control of the colleges. The main reason why laymen have had difficulty has little to do (we suspect) with any anti-lay feeling among clerical educators. More pertinent is the fact that most of the colleges are owned and controlled by the religious orders; the orders thus have a vested interest and would be as resistant to episcopal as lay control. There is no special reason to assume that a group of laymen would run a college any better than a group of priests or nuns. But it ought to be clear by now that the colleges have a public function and a public constituency which religious orders are not able to adequately cope with.

Since it is unlikely that many of the orders will simply decide to sell or give away their colleges to whatever group of people happens to be handy, it would be sufficient for the moment if they only decided to make further appointments on the grounds of merit alone. Sometimes this would mean department chairmen and deans and presidents who are members of the order; sometimes it would mean the choice of an outstanding layman, or even of a secular priest. The same could be done in choosing college trustees, even if this meant the loss of an order's dominance. This would take both nerve and a spirit of institutional selflessness. But it seems the only possible solution to a persistent weakness in Catholic higher education.

WHO'S CONTAINING NOW?

The U.S. has been tirelessly seeking allies for its project of containing China. That was the point of the scary stories about Chinese nuclear capacities which Secretary McNamara related to the recent NATO meeting. Ironically enough, the ally which has now appeared on the scene is NATO's presumable enemy, the Soviet Union.

Russia has been waging its own diplomatic offensive these days, and the outlines are striking. Premier Kosygin earned both the admiration and gratitude of the world for his midwifery at Tashkent. Soviet Presidium member Shelepin was busy in Hanoi, duly promising Russian support but also carefully refraining from Peking-like cries for victory in the South. Meanwhile, Party Secretary Brezhnev was wrapping up a new 20-year pact with Outer Mongolia.

India, Pakistan, North Vietnam and Outer Mongolia —what do they have in common? Only one of them has a current conflict with the U.S. But all of them share borders with China. Mongolia and North Vietnam are former areas of Chinese imperial control; and India is engaged in an on-again, off-again border war with Peking. The Russian diplomatic efforts are, of course, multi-purpose; but their major implication is clear: containment of China.

Rest assured that the Soviets are not running the U.S.'s diplomatic errands. China has well-established historical grievances against a Russia which has been expanding eastward for centuries. And if Secretary McNamara thinks it reasonable for Western Europe to worry about a nuclear China, certainly the Russians, who know as much about Chinese weaponry as Mr. McNamara, must not feel exactly comfortable over such a potential arsenal in the hands of a revolutionary neighbor who has been denouncing them for restoring capitalism.

The recognition that the Soviets are acting in their own interests, not America's, may tempt Americans to engage in a sort of "containment competition": Soviet influence in India or other nations bordering on China will be viewed as a threat to the U.S. and a cause for anti-Communist measures in those countries, etc., etc. This would be ludicrous. It would be to forget that foreign relations are not a matter of chalking up nations in an international ledger with columns marked "U.S.," "USSR" and "China"; but are oriented toward concrete goals such as the maintenance of an independent, democratic India or the blunting of Chinese belligerence. In today's Asia such goals can be served—sometimes more effectively—by Soviet initiatives as well as American ones.

The second, and perhaps opposite, temptation which a Soviet policy of Chinese containment may present to the U.S. is overconfidence. The problems Moscow (like Washington) faces in implementing such a policy are not minor. Hanoi, for example, knows that Russian sup-

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port is half a continent away—on the other side of China. Under these conditions, dare it risk offending Peking by taking Soviet advice to enter peace talks unless it knows ahead of time that the terms offered will not make dependence on Chinese power a necessity, either as a threat in bargaining or as a resource in case of resumed fighting?

It is clear that the Soviet attempt to contain China is no panacea. Russia's interests are not precisely America's, nor its skills omnipotent. But a considerable overlap has appeared in Soviet and American purposes in Asia. It should be exploited wherever it can lead to peace, and not wasted through responses better suited to other places, other times.

DISPUTE IN DELANO

In December, Father James L. Vizzard, S.J., director of the Washington office of the National Catholic Rural Life Conference, identified himself with the striking grape-pickers by taking part in a tour of Delano, California, by 11 nationally known religious leaders. He defended the justice of the workers' cause and issued some strong adverse reflections on the local Church's willingness to put concern for money above concern for underpaid and ill-treated workers. Delano is in the Monterey-Fresno Diocese, and the criticism obviously was intended to cover the local bishop, Bishop Aloysius Willinger, CSSR. A reply might have been expected, and now it has come—an astonishingly bitter and vituperative attack by Bishop Willinger on Father Vizzard. It suggests that Father Vizzard mind his own business, and goes on to suggest the priest might not have been sincere in pronouncing his vow of obedience.

Nothing can be said for the muscularity and near-hysteric nature of the reply, but under canon law, the bishop has a point: Father Vizzard's trip constitutes an infringement on the bishop's right to control the Church's witness within his diocese. The problem, however, is not so much Father Vizzard's, but one for the canonists to ponder. Father Vizzard *was* minding his own business by coming to the side of the striking workers. As the *National Catholic Reporter* has pointed out, the issue here is a national moral issue, one in which all Catholics should be concerned to bear witness, regardless of whether they happen to fall under the jurisdiction of Bishop Willinger. By all reports, the bishop has not felt compelled to see the strike as a matter of simple social justice for unorganized and exploited farm workers. Does this mean that no priest can therefore come to the strikers' aid? Given the bishop's reactions, no priest within his diocese is likely to try it, and it appears that canon law gives him a veto over any other priest's work with the strikers.

In Mississippi, priests from the midwest who attempted to act as citizen-volunteers registering Negro voters were yanked back home after a protest from the bishop in Mississippi. In Selma, priests and nuns were permitted to bear witness on the race issue largely because they arrived too quickly for the local bishop to exercise his veto. Clearly there are some matters of sufficient scope to raise a doubt about whether a bishop should hold such a veto over all priests. The attempts to organize farm workers from New Jersey to California, almost all of them dropouts from the Great Society, currently hinge on the outcome of the grape strike—the first real chance of a breakthrough that many disillusioned workers believe the growers will not allow to happen. The workers need all the support they can get, including the aid of priests. Surely there are some limitations on the view of the diocese as a walled-in private duchy.

WORKING FOR PEACE

If we didn't know before that peace is harder to work for than war, the difficulties of the current efforts toward peace in Vietnam, both official and unofficial, would go a long way toward convincing us. Is this because, while some people are working for peace, others are just as strongly agitating for war? No doubt that is an element, but quite as often it is merely an excuse to explain dashed hopes – hopes which may have had no basis in fact. For good intentions aside, those who desire peace must still contend with instinctual fears, mistrust and misconceived goals. This is the most tedious and wearing political work, and there is no quick success. Yet it must be done.

For these and other reasons, we cannot help but regard the peace drive by Washington as essentially a long-range effort. It is speculated that Washington has set a time limit on its bombing pause, to expire around January 24, the end of the Vietnamese New Year. This would amount to a month, out of three years of fighting, directly devoted to a political solution. It is simply not enough. Hanoi reportedly has not yet replied to our note, and may not do so by the 24th. Does this mean we will be uselessly endangering our military position in Vietnam by continuing the bombing pause indefinitely?

In answer, we might ask how the bombing of North Vietnam improved our military position during the last

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year. Also needing an answer is how that position is improved by the destruction of crops, defoliation, napalmed villages, unless we are willing to contemplate genocide as a solution in Vietnam. We don't in fact believe American leaders contemplate such a solution, but that only underscores the irrationality of closing the one avenue to a political solution.

This was largely the burden of recent remarks by Gen. James M. Gavin, who declared that to achieve our "military objectives" in Vietnam would require stretching the resources of American forces "beyond reason." It would also mean, he said, that we must be prepared to accept the entrance of China into the conflict and possibly the reopening of the Korean front as well. General Gavin is only one expert among many, and his arguments are in the main technical. But we know from the experience of last year that much more will be required from America in Vietnam than we anticipated the year before. Even those who push for further escalation of the war agree here. The experts have told us the price of victory; it is a political decision whether we want to pay it or not.

All indications are that Americans don't want to pay the price of a full-scale conventional war. Talk about having our way regardless of the consequences is giving way to hysteria, and has nothing to do with political decision. But, by the same token, hysteria, whether in Washington or Hanoi, is the greatest danger to achieving a solution in Vietnam.

Washington and Hanoi each must convince the other of its rationality, and thereby its susceptibility to a political solution. On the U.S. domestic front, this means various forms of political criticism and dissent. The unofficial visits to Hanoi by members of the American peace movement may lack decorum, but they help to convince the Communists of the possibility of a political settlement with the U.S. By rational debate at home, we may yet convince the world, and ourselves, that we are capable of doing the long hard work of peacemaking.

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FOREIGN AFFAIRS

HAWKS AND REALISTS

"A successful foreign policy," according to the British historian E. H. Carr, "must oscillate between the apparently opposite poles of force and appeasement. . . . The defense of the status quo is not a policy which can be lastingly successful. It will end in war as surely as rigid conservatism will end in revolution. 'Resistance to aggression,' however necessary as a momentary device of national policy, is no solution; for readiness to fight to prevent change is just as unmoral as readiness to fight to enforce it."

Secretary of State Dean Rusk tells us, "aggression feeds on success. The appeasement of powerful aggressors leads either to surrender or to a larger war. The least costly time to stop aggressions is in their early stages—and preferably before they begin. Because free peoples ignored these elementary points a generation ago, the world suffered the disaster of a great war. The penalty for ignoring them now could be catastrophe. . . . Peace, in the world as it is, must be protected—if necessary by force."

Thus the "realist" and what we might call Mr. Rusk's idealist positions on aggression. Carr's reasoning is that shifts in the real alignment of power must be accommodated within the formal political structure. The problem is to make the accommodation with as little pain and crisis and as few destructive consequences as possible. To apply the argument to Vietnam (Carr's remarks were published at the beginning of World War II), if the Vietcong has come to possess predominant, even if not decisive, power in that country, that fact will have to be acknowledged. To resist this is to prolong a futile war, and for that reason an immoral one.

I say this is a "realist" position; the application to Vietnam depends on whether the Vietcong's power in that country is in fact predominant, or on whether it may be reversed. Mr. Rusk, it may be, believes that these assumptions are not true—that the American military intervention can destroy the Vietcong's power. Merely to deny it full victory, as we are doing today, is not enough. One suspects, though, that the State Department position rests not so much on an analysis of the real conditions and possibilities as in a conviction about what *should* be true.

Certainly Mr. Rusk's belief expresses more than anachronism, the desire of a political generation of a certain age to stand up, this time, to Hitler. He expresses the Wilsonian temper, the dominant American temper in foreign policy. Of America's war aims in 1916 Wilson said, "these are American principles, American policies. . . . They are the principles of mankind and

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must prevail." Mr. Rusk has said as much; again and again in his speeches he insists that our national goals in world affairs are the goals "of a great majority of mankind." If this is so, how can we compromise?

It is for this reason that the outcome of the war in Vietnam could severely shock the United States. If our policies are validated by the near-universal beliefs of men, not only is compromise difficult but failure is inconceivable. But suppose that in Vietnam we do fail? The United States, as a nation, was isolated from any very deep involvement in international affairs until the 1940s, and the most important fact from which we were isolated was the fact of failure. We have always been winners (except the South; and since failure in 1865 the South has been a very different place, with a different outlook and emotional character, from the rest of the country). The possibility in Vietnam now is thus more than simply that we might not have our way when we are accustomed to having our way. With Wilson, we have come to regard our successes as no mere matter of superior power but as the inevitable result of our national identification with the principles of mankind.

Failure thus is not merely unthinkable; it may prove intolerable. The prospect of failure has already resulted in an impulse to extend the war to Cambodia and Laos, and to full-scale attacks against North Vietnam (or even China), each expansion conceived of as a way to create conditions in which we can win, each of them justified by the belief that to win is a moral necessity, not to say a moral inevitability—the principles of mankind "must" prevail. It has also, among critics of the Administration, produced a good deal of hopeful thinking about how a defeat might really be a victory, Ho Chi Minh proving to be an "Asian Tito" standing against China, or the Vietcong demonstrating itself to be akin to the revolutionaries of 1776, our mutual misunderstandings eventually to be overcome (although this view of the Vietnamese rebels is mostly to be found among that part of the New Left which is addicted to a romantic view of revolution). One impulse behind this is the desire to reconcile the fact of America's setbacks in Vietnam with the assumption of America's universal relevance: we "win," according to the critics, even though losing.

What Americans are reluctant to do is to see that we might be humiliated in Vietnam, and our principles of international policy might not only be repudiated there but be treated with indifference, if not hostility, by the rest of the world, our allies included. And the Vietcong, in victory, might prove to be the ideological despotism, the zealot power, that North Vietnam already is, and Vietnam might prove enduringly hostile to us and to everything we stand for. We might be humiliated even in a bigger war—and in conditions of general estrangement from our allies, and from the international community. (What, after all, might we expect of such a war? To occupy and dominate the Southeast Asian mainland? To devastate our Asian enemies; and if so, to what end? That China surrender? Suppose that, like North Vietnam today, it did not?)

All of this, of course, is to paint the possibilities of the future in the blackest terms. But the prospect is worth some thought. Many Americans would react to this prospect by denial—it can't happen. Many others would propose some drastic action to forestall such a prospect. But what action?

The point I am making is that if we fail, fail badly, in Vietnam, the consequences *within* the United States might be very serious. This would not be true in any other country. Nor, for Americans, is it a shocking prospect in any context except that of America's role in world affairs. But in that one context the most sophisticated among us can hardly escape the influence of the belief which Wilson stated (but did not invent): that "the hand of God . . . led us unto this way. . . . America shall in truth show the way." But if God's hand were manifestly withdrawn?

We may, of course, be lucky. I do not think that we can come out of Vietnam on good terms, but the terms may be sufficiently compromised and disguised as to spare us the full impact of failure. Others may rescue us. Of the great powers only China really wants to see us humbled—and even China may fear that we would lash back irrationally if we were hurt too badly. There is likely to be—as there already is—a kind of international rescue operation to get us out of this situation.

But we will not get out of Vietnam without some brush with the facts that the United States is not immune to failure, and that there is no necessary identity of our interests and objectives with those of mankind. We have in the past been able to afford these illusions—which are manifestly sentimental illusions—because we were isolated, rich, powerful, and without serious challenge. Now we have allowed these illusions to lead us into a morass in Asia. At this point we might learn, drawing back—concluding, if you will, that we are not exempt from the condition of the rest of mankind, which is a condition of failure, error and crime. This would be hard. The alternative, refusing to learn anything from this experience, would be to wrap ourselves more tightly in our righteousness. And that way would lie not illusion so much as delusion, real isolation as well as moral isolation.

WILLIAM PFAFF

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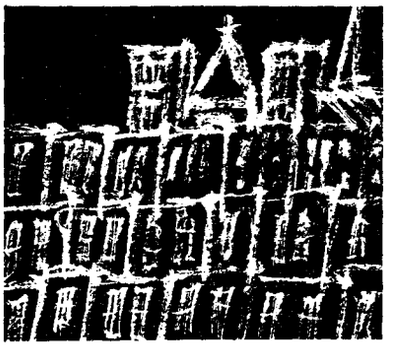

WHAT IS A CATHOLIC COLLEGE?

The immediate need is declericalization

WILLIAM DOANE KELLY

In the United States, Catholic colleges have been, for the most part, directed by religious communities or by the diocesan clergy. Perhaps it is now time to re-examine this situation, and in the process look again at the purposes of the Catholic college.

In doing so, we must first ask ourselves how a Catholic college is formed. Ideally, our answer would be that it is formed the way any Christian community is. That is, it should be constituted by people who are called together by God's Word, the Word spoken to us in Christ and still to be kept alive and spoken through the Church, Who is us. This must be a fundamental fact of the college to anyone associated with it, as well as the decisive element that fundamentally distinguishes the Catholic college from any other college. The college must also be a Biblically and liturgically oriented community, and this must be unashamedly acknowledged. The purpose of a Catholic college is not to be like, or to imitate, other colleges. Rather, its purpose is to be Catholic, even at the expense of being different, or at the expense of being large, or small.

With this said, we come to the second point. And that is that Catholic colleges should not be operated or administered by religious communities. If there is to be democracy in the Church—and not mere democracy, but a Christian democratic spirit—then clericalism and religious paternalism must be eliminated from the colleges. The real power in American Catholic education today, it hardly needs saying, is still in the hands of the clergy and religious. Frequently religious communities express concern over the low morale of lay faculties. But isn't this largely the result of a situation in which religious dominate the key positions of the college, and in effect project a highly colored image of the school? Can a layman be dean or president? It is not uncommon for religious with no teaching experience at the college level to be appointed to such positions. Recently there have been two appointments of laymen to vice-presidencies. And some prominent schools have laymen as assistants to the presidents. But isn't this tokenism?

The first move in the other direction would be for religious communities to relinquish control of the boards of trustees. A community can, of course, remain an integral part of an educational institution, but it should not be able to exercise even majority control. With this accomplished, the administration can be opened to laymen competing on an equal basis for all positions. Presumably laymen are capable of assuming any administrative position in the Catholic college, even that of the presidency.

As a matter of fact, perhaps the presidency would be a good place to begin declericalization. Such priests who are presidents, in many Catholic colleges have often been over-accommodating, or over-adjusted, to cultural norms, and prone to depart from the purpose of Catholic institutions. There are also cases of college presidents adopting prestige symbols of their offices

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(much as bishops do), the large automobile, etc., which is certainly no help to education.

On the other hand, it would be an excellent idea at this time, for example, if a Catholic college were to appoint a man such as John Cogley president. There are many others who come to mind. The new image sought for Catholic education in the United States could perhaps best find its beginning in this way. If priests were not totally ruled out in this position, they should clearly be the exception. Furthermore, if the college's prime concern is to have a Biblical and theological core, it is essential that its president be able to provide leadership in this area. In many non-Catholic schools the president is a scholar. Is it not apropos, then, that a Catholic college president also be an individual who stands literally in education for the ideal the college is concerned with developing within its precincts? Can any other individual properly fill this position?

Christians Are Different

College leaders today do not hesitate to approach industry or the foundations for money to support the physical sciences. How many Catholic college presidents would ask industry for funds to improve the theology program, or to accept our graduates not because they are as fine as those from other colleges, but because these men are Christian and therefore can add infinitely to their organization in the real order? We must be able to say to the world in sincerity: the Gospel is radically different and men who live it are better men. They are not only qualified technically or intellectually. They are different. Isn't this what we should be saying?

The religious communities themselves shall also need to make changes, especially from the current practice of settling down and living in the midst of the college. The location of their living quarters away from the center of campus, or off the campus entirely, is an obvious beginning. Religious should come to work each day the way other faculty members do. Cassocks and habits are also undesirable on campus if its image is to be changed. The same is true for students to the religious life, who might do well to live among the other students instead of separately. Their life on campus ideally would be no different from that of other students. The image of the college should not be the image of the religious community. Also to be insisted upon is that individual religious be paid a salary the same as any other faculty. He can then devote it to his community as he sees fit. Community funds in any case should be distinct from college funds.

Students should *live* responsibility by directing their own living quarters and their own lives. The college might state in principle that it is not taking the place of the parent. College organizations freed of moderators and allowed to direct their own activities within the bounds of propriety are part of this responsibility. Likewise compulsory religious functions for students, and their interference with normal class schedules and college activities. The only compulsion should be love and the power of the preached word in the chapel.

I would also urge that the colleges become coeducational immediately. All men need the presence of women, including men contemplating celibate life. To deny the value of that presence in the educational process at this level, particularly in the interchange of intellectual experience, is to deny the value of the way in which the Creator works, and appears to me Manichean and Jansenistic, in all an attitude to be eliminated from the Catholic mind. The religious communities shouldn't have the final decision in this matter.

Furthermore, with regard to the faculty and university policy, a faculty senate with a voice in formulating such policy is axiomatic, especially in matters of salaries, hospital benefits, retirement, and related areas. Likewise, faculty members are presumably intellectuals who think; they should have the freedom to do so. Ideally the faculty would be capable of embracing different positions. Georgetown's philosophy department is a fine example of this, having both Dr. Dupré and Dr. Grisez on the staff. Along the same lines, the college should attempt to affiliate itself as closely as possible with nearby non-Catholic institutions by the interchange of courses, professors, and student-related activities. This is essential for the Catholic college and cannot be emphasized enough.

Theology Must Be Contemporary

As for theology, the program must reflect the developments in the contemporary world. I would suggest dropping the title Theology in favor of Department of Religious Studies. The curriculum should embrace the latest thought and approaches to the subject, those outside the Church as well as those inside, and also those outside religious faith itself that consider the religious dimension. The phenomenological approach particularly must be incorporated into the structure. I would envision a four-year program of three hours each semester, a total of 24 hours. The Department would be separate, that is to say, not integrated with other departments. What we learn from faith and religious experience is one thing, the methods and disci-

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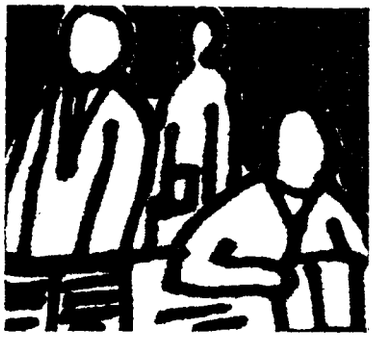
plines of other fields of the arts and sciences is another. This is not to imply there is no relation between theology and other branches of knowledge, but rather that different disciplines have different starting points and methodologies. Religion starts with an encounter with ultimate reality; with this awareness there develops an apprehension and conceptualization of that experience. Religion begins with a subjective experience.

Specifically, there is no reason to integrate with philosophy, as the Christian philosophers wish, although this is an important school to be considered somewhere in the curriculum. Religious knowledge must be related to all fields and the problems raised by those fields.



Nor should the program in religious studies be pastoral in any sense; it must be considered as an intellectual discipline. It has no place for developing personal piety or propagandizing Catholic teaching. As an intellectual study of the phenomena of religion, it must not be limited to a Catholic view. Ultimate reality (God) must be looked at from all perspectives and the central affirmations of all religious phenomena examined.

The program must be one of experimentation for the first few years. It might go something like this:

The first year course would deal with the phenomenology of religion. The approach of men such as Joachim Wach and Mircea Eliade and Rudolph Otto must be considered. Specific scientific principles of the *Religionswissenschaft* school (the comparative study of religions) should be adopted. This means a study of the nature of religious experience, both the subjective and the objective. Then an understanding of the expression of religious experience in thought (myth, creeds, theology, etc.); the expression of religious experience in action (the who, what, where, etc. of ritual): the expression of religious experience in fellowship (the nature, function, and structure of the religious community). With such a structure examine some of the primitive religions, following with an intensive view of the major religions of the world, Buddhism, Hinduism, Judaism, Christianity, Islam.

These should be studied with the principles of the comparative study of religion and not with a preestablished set of Catholic notions. The religions will thus be looked at in terms of their historical and cultural settings, the founders, the myth and theology, the sacred literature, the ritual, but particularly the ideas of ultimate reality, and the central questions of the religions. What is ultimate reality? What is the cosmos? How is the cosmos related to ultimate reality? What is the anthropology in each religion? How is man related to ultimate reality and the cosmos?

In developing this course it would be well to integrate with the faculty at a non-Catholic university, ideally by an interchange of professors. Lectures in religions should be given as much as possible, by those who believe in those religions, particularly as the course moves into Judaism and Protestantism. Books used first should be those written by authorities within the religion itself.

The Second Year

The second-year course should be an intensive course in the literature of the Old and New Testaments. The Christian Community should be a people of the Word of God and from our perspective this means the Bible. Therefore a thorough understanding of the Bible is essential and an entire year should be set aside for this purpose. There are excellent introductions to the Bible, history, exegesis, theology and so forth. But all should lead to a reading of the book itself. Students must see the origin of Israel and be introduced into the critical problems surrounding the interpretation of the literature. It will not do to merely read about St. Paul. St. Paul must be read. The Apocalypse must be read. But read to get at the authors' minds, the literal sense which the authors intended. Works and interpretations by non-Catholic authors are appropriate. The theology of the Bible is not dogmatic and moral, but incorporates both. Most important, Judaism and the New Testament must be seen in terms of personalities, the cultures, the times in which each developed.

The third year course is a more difficult one to conceptualize and arrange. It should be an entire year on movements and representative theologians from the New Testament period to, but not including, the 20th Century. This is an attempt to understand the development of Christian activity and thought beginning after the New Testament period in relation chiefly to the environment and culture in which it developed. Gnosticism and some selections from St. Irenaeus must be looked into with an attempt to penetrate the problems.

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St. Augustine must be read but in terms of the movements from which he emerged. Other Fathers and heretics must be read. The development and movement of the priesthood and the structure of the Church in the 2nd and 3rd centuries would be next. Early monasticism and the Feudal Church should be looked into. Representative authors and selections of the Middle Ages should be read, Anselm, Aquinas, Bonaventure, Bernard, Scotus, and the movements, Franciscanism, the Dominicans, the Cathari, the Albigensians. The student should also read some pre-Reformation authors. One of the major purposes is to show the Christian community in relation to its culture, its historical setting, with an eye to key problems such as ecclesiology, the the use of the Bible, the religious life among the religious and the people, the development of dogmas in the Church. Since the student has already spent a year on the Bible he can be led critically to see how Christianity develops from its origin and the ways in which it understands itself as developing.

Selections from Protestant authors such as Luther, Calvin, Kant on religion, Schleiermacher, Harnack, Barclay, Wesley, Jonathan Edwards, Kierkegaard, and Ritschl must be studied, as well as movements within these historical periods. A similar list of Catholic movements and authors should be read for this historical period. There will be no dividing material into dogmatic and moral theology. It will be necessary also to introduce the student to Church policy, its structure and such things as papal documents, Bulls, encyclicals, and the documents of Ecumenical Councils. But the material selected must not be only those which put the Church in a favorable light. The Church is always limited by the time in which it lives and the student should see these limitations and shortcomings.

The first half of the fourth year will cover representative movements and theologians of this century such as modernism, liberal theology, the ecumenical and Biblical movements, the Ecumenical Council, the *Aggiornamento*, Barth, Rahner, Tillich, Cox, Küng, Congar, Häring, Buber, the Niebuhrs, Troisfontaine. But there would also have to be a revival here of the non-Christian religions in some way.

The second half of the fourth year will introduce the student to the problems presented to religion by thinkers of the other arts and sciences, such as sociology, history, psychology, literature, philosophy, political science, art, biology, physics. In sociology he may read Herberg; in political science, Marx and contemporary Communist authors; in psychology, Freud and Jung; in philosophy, Gilson, Ayer, Blondel, Marcel, Dewey; in science, Huxley. These are only examples that come to mind at the time. Others may be more important. The point is to see if this religious intellectual education can then come to grips with the problems of the contemporary mind.

Ideal and reality

THE CATHOLIC CAMPUS TODAY

JOSEPH F. MULLIGAN

With customary eloquence, Cardinal Newman once described a university as "a set of wisdom, a light of the world, a minister of the faith, an alma mater of the rising generation." Some few universities in the history of mankind have fully deserved these encomia, but the great majority — even our Oxfords and our Berkeleys — have been limited, human institutions with all the attendant deficiencies and strains. This has been especially true of Catholic universities. All Catholic universities since Newman's day have suffered from inadequate facilities and lack of funds, and no one of them has shone forth as the brilliant light of the world Newman hoped they would be.

Most of the defects we find in Catholic universities, however, are the same deficencies which plague thousands of other colleges and universities, and are in no way peculiar to Catholic institutions. Time and money can cure many of them, and there are hopeful signs that they are being cured in at least a few Catholic institutions. It is possible, however, to raise a more important and less frequently considered question in this discussion of the merits of Catholic higher education: How

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are Catholic universities faring precisely insofar as they are Catholic? In Newman's words, how many of them are truly "ministers of the faith"? Or, put somewhat differently, what peculiar contribution should Catholic universities be making to American higher education, and to what extent are they making it?

In a perceptive chapter in *The Christian Intellectual* (edited by Samuel Hazo), Leonard Swidler proposes the following distinctive features of a great Catholic university: 1) A vital, dynamic theology department whose courses serve as the central integrating force in the curriculum; 2) A living and lived spiritual and liturgical life on campus; 3) A faculty, the majority of whom are not only first-rate in their own disciplines, but are also committed, alert Catholics who keep current on theology and try to grasp its pertinence to their own academic fields. How frequently, we may ask, are these features actually found as hallmarks of our Catholic colleges and universities?

The Danforth Study

Probably the most complete study of church-related universities and colleges ever made in America is that of the Danforth Commission on Church Colleges and Universities, a preliminary report of which was recently published under the title *Eight Hundred Colleges Face the Future* (St. Louis, Missouri: The Danforth Foundation, 1965). This is the first truly factual survey of religious colleges, based on case studies of 50 representative schools, visits to 95 institutions, and interviews with educators from many other colleges in the group. Among the distinguished educators on the Commission was Father Paul Reinert, S.J., President of St. Louis University. Catholic Colleges made up 339 of the 817 colleges in the sample. Although these 817 ranged from major universities to 69 institutions with less than 100 students (most of which were Roman Catholic!), the report concludes that "perhaps the closest thing to a typical church institution today is a Roman Catholic college of arts and sciences located near a large city in the East or Middle West."

For this reason the Commission's conclusions about the 817 colleges should be quite applicable to many of the Catholic institutions in the sample. The remarkable thing is that the survey found the church-related schools stronger academically and weaker religiously than the average secular educator might expect. Passing over the many perceptive conclusions of the Commission with respect to academic matters, let us see how Catholic institutions rate on the three factors set forth by Swidler as truly distinctive of a Catholic university.

1. The Danforth report mixes criticism and commendation for religious instruction in Catholic institutions. Anyone who has been affiliated with a Catholic university or college in recent years knows how often the theology courses bear the brunt of students' criticism. In this connection the report stresses the belief of many administrators that the teaching in undergraduate departments of theology would be much improved if the instructors were university-trained rather than seminary-trained. For this reason the new Ph.D. programs in

theology at Marquette and Fordham, which aim specifically at the preparation of scholar-teachers for the colleges of the country, offer both a source of hope and a challenge for support to Catholics interested in the future of Catholic higher education in America.

Even at institutions with strong theology departments it is a rare situation where the theology courses actually serve as "the central integrating force in the curriculum." This problem is not unique to Catholic colleges; the lack of integration in almost all colleges' curricula is the natural consequence of the strong departmental orientation of the present generation of Ph.D.'s moving into the ranks of college teachers. In the words of Dr. Robert M. Hutchins, "It is hardly an exaggeration to say that university departments exist to train people to teach in university departments." To solve this growing problem demands great tact on the part of a convinced academic administration, and the willingness of the individual faculty member to sacrifice excessive devotion to his own specialty for the greater good of the institution and its students.

2. On the level of religious and liturgical practice the Danforth report is even more critical: "Corporate worship is a weak area in most colleges in spite of the liturgical renewal which is going on in several of the larger churches . . . . A revitalization of corporate worship is badly needed in many institutions." Unlike the teaching of theology, which is probably better in the larger universities than in the small colleges, the opposite is the case here. The sheer logistics of organizing

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meaningful liturgical functions for large numbers of heterogeneous students militates against the success of corporate worship on the university campus. It can be done, but is not being done to any notable extent at present.

3. The third distinctive note of a great Catholic university is also the most tentative and thorny one. A great faculty makes a great university. Some Catholic universities have curried greatness by attracting eminent scholars to their faculty without any consideration of their religious or philosophical outlook or its impact on students. Others have walked a narrowly sectarian line and have been forced to hire incompetent teachers because in many fields they could uncover no well-qualified faculty members who were even nominally Catholic. The ideal is probably that set forth by Swidler: a faculty, the *majority* of whom are both first-rate scholars and committed Catholics with a theological dimension to their knowledge.

The Danforth report finds this ideal very far from realization. Too often it seems that all that is required for appointment to a faculty is a degree from a prestigious university, without any consideration of the personal and religious qualities of the individual possessing the degree. "What is lacking is the expectation that the faculty member will be an informed, thoughtful churchman, who can relate his subject to the Judeo-Christian tradition." This does not mean that every faculty member should be a Catholic; there must be room on the Catholic campus for committed Protestants, Jews and even non-believers, but the tone of the faculty and therefore of the university should be set by the Catholics who make up the majority.

Catholic Graduate Schools

This may also be the badly-needed justification for the existence of Catholic graduate schools. One can at least argue (as Newman did) that a university is incomplete without a theology department, and that only in a true university which encompasses the complete spectrum of scholarly pursuits can an embryonic scholar absorb the proper view of his own subject and its place in the totality of man's knowledge. Perhaps only in Catholic graduate schools can the competent, committed Catholic scholar and future teacher be trained. Obviously this is very much in the ideal order, and in actuality Catholic graduate schools can be as rigidly compartmentalized as the largest state university, and theology departments can be as ignored by their academic confrères as they have been at ivy-league schools. Perhaps what is most needed is a Catholic graduate school with a theology department so strong and so respected that no one can question its right to exist on the campus. At the same time it should have a sphere of influence reaching from the lowliest freshman to the research physicist in his cyclotron laboratory and the resident sculptor in his campus studio. Here is a way in which a Catholic graduate school can both give an example to the splintered academic community and at the same time provide intellectual leadership to the Catholic university in fulfilling its distinctive responsibilities.

The Danforth Commission severely criticizes Church-related institutions for the lack of clear goals and convictions dominating their educational endeavors. There has been too much slavish imitation of the virtues and the vices of our Cambridges and Ann Arbors. The three unique features discussed above are clear goals at which Catholic colleges and universities must take careful aim if they are to justify their existence on today's highly competitive educational scene. Catholic higher education is costing too much, both in men and money, to be merely a pale shadow of secular education in America.

If Catholic educators were to take to heart the criticisms of the Danforth Commission, they would have taken the first step toward the ideal set forth by Dr. Hutchins in a talk delivered at Georgetown University last year: "A good university is a center of independent thought. Its function is the critical appraisal and renewal of the intellectual heritage of the race. A great part of that heritage — I think myself the greatest — is the special work and possession of the Catholic Church. The elucidation of that possession and its adaptation to the modern world is therefore the special task of the Catholic universities."

Hutchins' stress on the university as a center of independent thought points up a problem raised by the Danforth Commission: "From the faculty point of view, this is the central problem of Christian higher education. How can a college do justice to its avowed purpose as a Christian institution, a purpose which carries with it commitment to a set of beliefs, and at the same time maintain the freedom of inquiry which most academic people think is necessary for good education?" This question must be pondered deeply and answered wisely before any real progress can be made toward the goals set out above. This question is the unique challenge facing Catholic colleges and universities today, as recent events at St. John's University have shown. It is only by an enlightened and spirited response to this question that Catholic institutions will make their uniquely significant contribution to higher education in space-age America.

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Academic freedom at a Catholic university

STRIKE AT ST. JOHN'S

JOHN LEO

Both sides in the St. John's dispute profess to be in favor of "freedom" and "aggiornamento," but it is clear they are talking different languages. "Civil rights" and "all deliberate speed" mean one thing to a Southern moderate and another to a Negro college graduate. Not surprisingly, much of the long St. John's dispute has turned on language. The Administration, for instance, is now quite willing to give the faculty "primary" control over the curriculum, but it turns out that by "primary" they mean nothing more than "initial" or "first" determination, pending "final" determination by the Vincentians. In the eyes of the dissidents, the offer is thus dissolved, like many before it, in the mists of language: if the Administration can override "primary" faculty control, nothing really has been offered except the right to offer suggestions—all the power remains in the hands of the Administration.

This sort of thing has been going on for more than two years at the university, and the rebels have long since been convinced that the Vincentians do not intend to offer any loophole-free gains at all. St. John's has had tenure provisions for years, but they contain enough escape clauses to be meaningless. (One example: tenure applies only to one's current rank, so that if the Administration wants to fire a full professor, it need only reduce his status to associate professor to eliminate his tenure.) St. John's has made many gains, under heavy pressure, in the past year, and, on paper, many of them go well beyond the updating of other Catholic colleges. But by now the public gaze is directed straight to the loopholes. The new, stronger tenure regulations have been published, and at any other college they would be hailed for their progressiveness. But loopholes are still there, and the dissidents want specific guarantees, which the Vincentians are unwilling or unable to produce.

By now, after grappling with the Administration for three years or so, a great many teachers are not inclined to make a final settlement hinge on the good faith of the Vincentians. For their part, the Vincentians hold a similar view of the rebellious teachers, and argue that if they surrender final control over the curriculum, the dissidents might carry the University away from its orthodox Catholic moorings. Father Cahill, the president of St. John's, has said over and over again, that "the takeover of the Academic structure" sought by the rebels, would "destroy the identity of St. John's as a Catholic institution." The teachers respond that the charge is ridiculous, and that all they want is the kind of faculty determination of policy that is the minimum necessary for running a modern university.

Many of the teachers now have a reflexive distrust for anything the Vincentians say or do, and they cite a number of horrible examples, past and present, to justify the attitude. For instance, during 1964 and early 1965, the Vincentians argued that they couldn't afford to raise faculty salaries—which were class "D" (the lowest) on the AAUP scale—because money wasn't available. In addition, they said, the university was $10 million in debt and would have to raise tuition. The teachers later discovered that the University had made a $3.5 million profit in the combined years of 58-59 and 59-60, and would make a profit of $6.5 million in the combined years of 64-65 and 65-66. (A $2.5 million profit in 64-65 is a matter of public record, listed in a St. John's report to the State Department of Education.) St. John's accounting procedures appear to have been rather haphazard until the summer of 1965; even so, the revelations did not enhance Vincentian credibility.

The background of the long dispute up until last April was covered in a previous article ("Family Planning at St. John's," COMMONWEAL, April 30, 1965). In March, with the first large faculty insurrection, centering on the Vincentians' refusal to discuss pay raises, some faculty control over policy and reorganization of the Vincentian-dominated university senate, the Vincentians brought in an "outside consultant," who proved to be Father Joseph Tinnelly, head of the Vincentian house in Brooklyn. He promised a three-week study. It sounded like stalling to many of the faculty, but they went along. At the end of three weeks, Father Tinnelly announced pay raises of $150 to $300 and a promise of some say for the faculty in university affairs. He also

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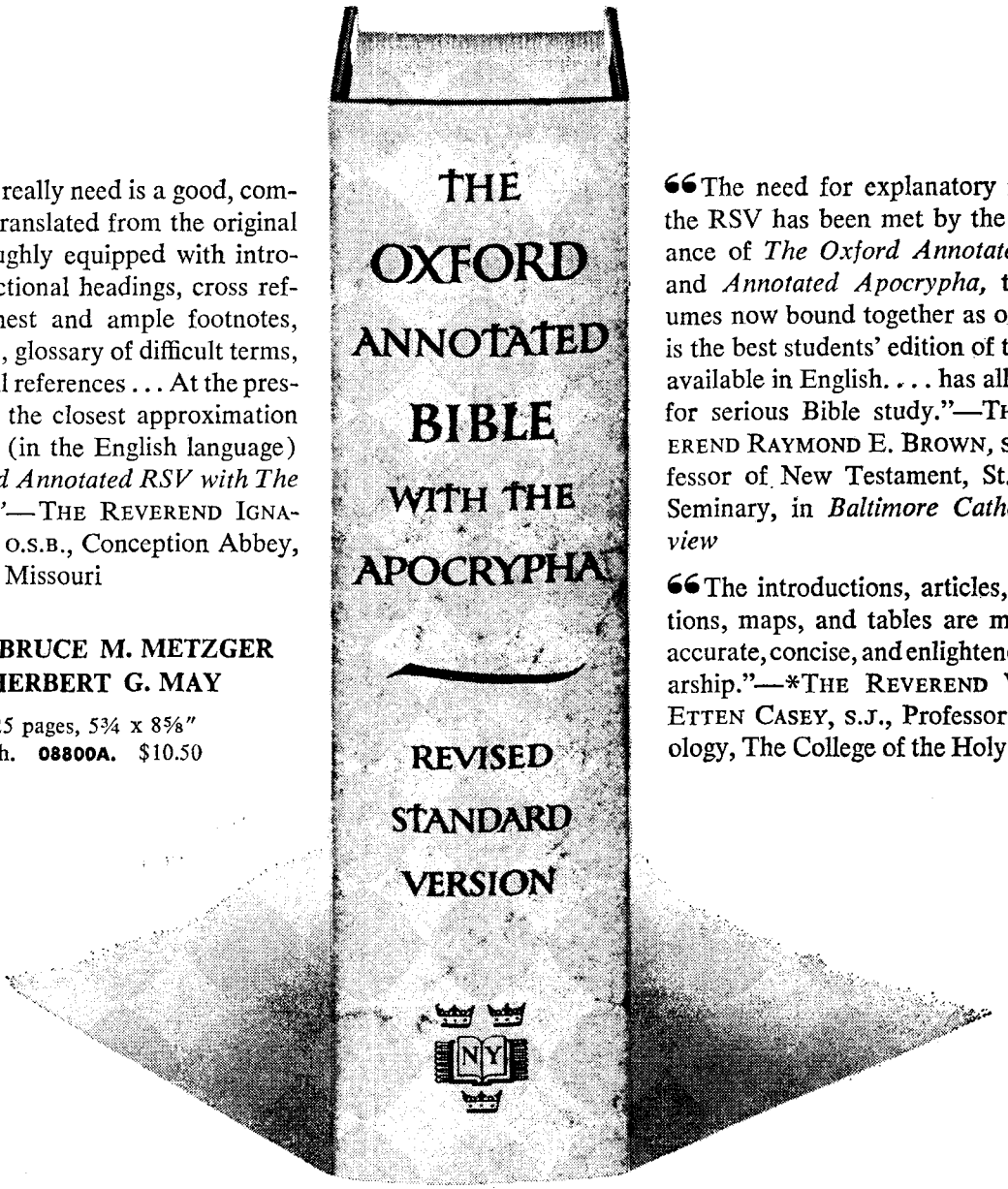

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announced another outside consultant, John J. Meng, president of Hunter College, who was to undertake a six-month study of St. John's problems.

Some of the faculty were impressed. Others denounced the raises as chickenfeed, and claimed that the piling of one study on top of another was a certified Vincentian way of smothering controversy through delay and inserting one non-mediating mediator after another between faculty and administration. What they wanted was to sit down with the Vincentians themselves and talk out a mutually acceptable arrangement.

In mid-April, after a quick visit to the campus by national AAUP investigators, the Administration, Father Tinnelly and Dr. Meng committed themselves to faculty participation in hiring, promotion, tenure, budgetary matters and the selection of department chairmen. They also announced a Faculty Planning Council which would be elected by the faculty to meet during the summer and work out forms of faculty participation.

The history of the Faculty Planning Council is filled with tales of bickering, and more mutual charges of bad faith. In one key episode, Father Cahill, who had just been named as the new president of St. John's, unilaterally selected a temporary chairman of the philosophy department, which many teachers furiously denounced as a departure from the announced principle of faculty participation in such selection. Fr. Cahill, who was guilty at least of a bad tactical error, replied that the department needed a chairman immediately and that under existing statutes, he was still to be chosen directly by the Vincentians. The teachers considered control of the philosophy department crucial, and apparently didn't believe the appointment would be temporary at all.

The Council tried to censure Father Cahill for the appointment, but was prevented by a parliamentary maneuver on the part of Dr. Meng, who was chairing the session. At the next meeting, with Father Tinnelly in the chair, they tried to censure Meng for preventing censure of Father Cahill. With tempers more frayed than ever, the Council, in disgust, adjourned *sine die*. (This was another tactical error: when the Council tried to meet again in the fall, the Administration took the position that it had voted itself out of existence and could play no further role on faculty planning.)

As a result of the summer by-play, the dissidents regrouped in the fall totally convinced that the Vincentians were going through an enormous charade and never intended to make substantial changes.

Convinced that more stalling was going on, the union and the AAUP called for picketing of the university, but abandoned it after the Administration agreed to a timetable for promulgation of the summer reports. In October, Father Tinnelly said the forthcoming document on academic freedom would be based on the standard AAUP statement of 1940 on the topic, but would be "subject to certain specific reservations or modifications which may be necessary by reason of the nature of St. John's as a Catholic university confided to the direction of the Vincentian Fathers." The faculty had been told that there would have to be some reservations on academic freedom in theology and philosophy; now these resverations would apply to all departments.

Restrictions of the philosophy department was a particular sore point, and Father Tinnelly now shut out any hope for an open department here – and in theology – by quoting canon law: "the study of philosophy and theology and the teaching of these sciences to their students must be accurately carried out by professors according to the arguments, doctrine and principles of St. Thomas, which they are inviolately to hold."

The AAUP commented: "We have arrived, after six months of planning, at a philosophy of education that is medieval in spirit." It denounced a fresh salary increase (which the Vincentians claimed would bring the total raises promised in the past year up to the million-dollar mark) as "an anesthetic for the pain that was to follow."

Dr. Meng, who had not proved to be the strong personality necessary to bring order out of the summertime chaos, was denounced for his "ambiguous" role, and for accepting only those faculty ideas which he already held on his own. Nor was there any sympathy for Father Tinnelly's promise that the trustees would consider the academic freedom plan withn 3½ months. "This obvious tactic of delay," said the AAUP statement, "bears dramatic witness to the deceit and bad faith that have characterized this entire endeavor."

The faculty dissenters now claimed that the Administration, after a year of promises, was reneging on each key point: reservations on academic freedom, no discussions with the philosophy and theology departments, as promised; a diluted and carefully hedged version of a faculty senate (more than a third of which would be made up of administrators); and equivocation on the promised rules for tenure (the Vincentians now offered no automatic tenure after seven years and no tenure at all for non-Vincentian priests). Believing that the Administration did not intend to move at all, the AAUP called for a faculty-Administration forum, but facilities were denied. An attempt to reconvene the Faculty Planning Council was prevented by the Administration which sent university security policemen to bar the doors. It met elsewhere, but the Board of Trustees officially disbanded the group to prevent another ses-

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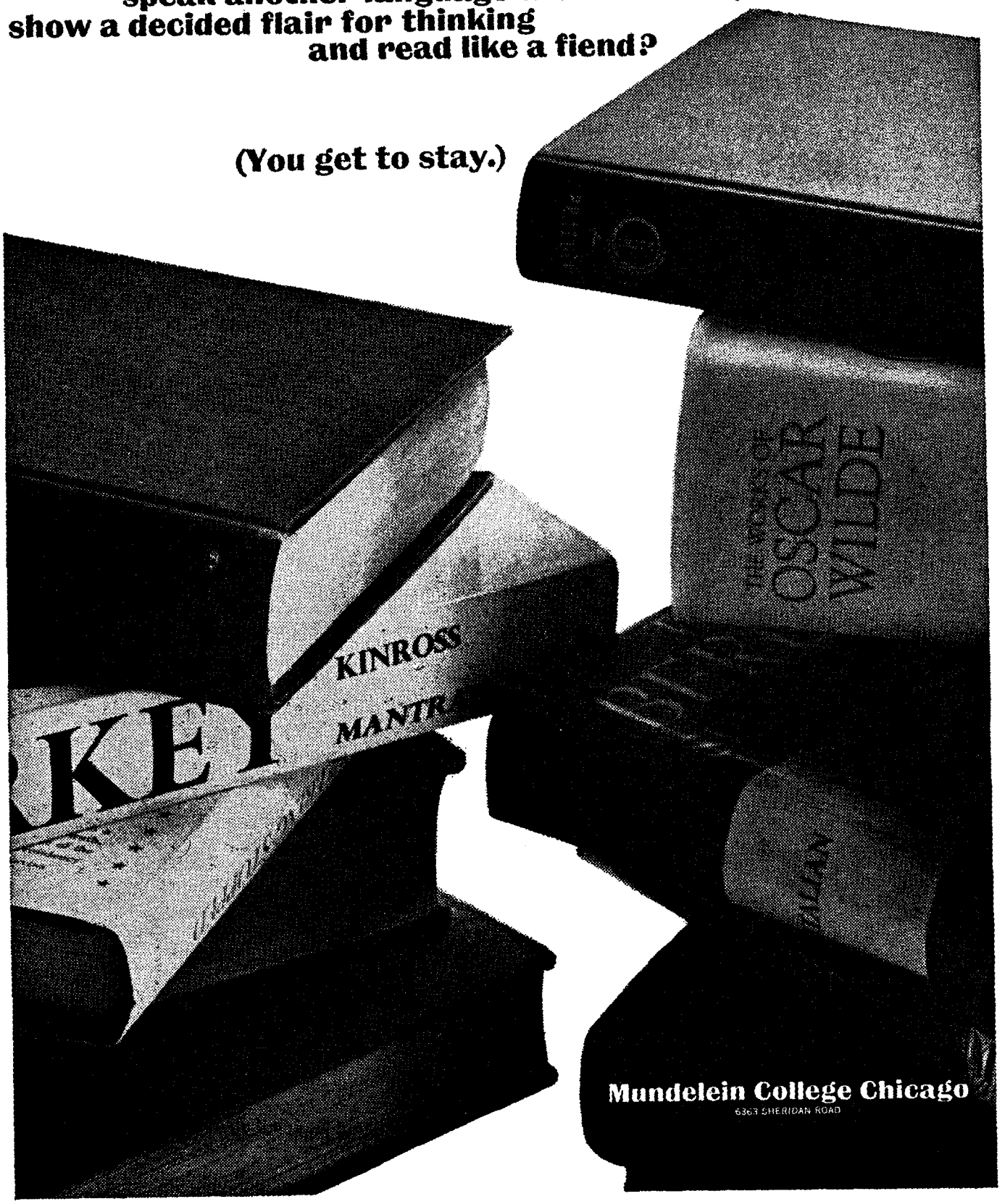

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sion. In the "cafeteria incident," two students invited professors to take their case to the student body by means of a lunchtime rally. A Vincentian appeared and pulled the plug on the public address system. The two students were suspended.

The blow-up of last month came when the fortunes of the dissidents had reached a nadir. The ad placed in several Catholic publications by 17 St. John's philosophy teachers in search of other employment was both a provocative act and an act of despair. Most of the hard core had given up on St. John's and were willing to drift away to greener pastures. The mass firing of December 15 gave them a new life.

At least 31 teachers were dismissed—the final total is not known—including about ten "normal" dismissals for less than glittering classroom performance or insufficient progress toward an advanced degree. The rest of the group, which includes some of the best teachers at the university, were casualties of the continuing faculty-Administration discord. Most were members of the union – the United Federation of College Teachers. Some were not even allowed to finish teaching the Sept.-Jan. school term. None was given cause or a hearing.

The case for the Administration goes something like this: the dissident teachers had stepped up their guerrilla warfare against the university in the public press, in the cafeteria and in the classroom, thus interfering with the educational process and bringing the university to the point of disruption. If hearings had been granted prior to dismissal, total disruption would have been certain: public furor would have mounted during the weeks, perhaps the months of the hearings; it would have produced the spectacle of the Vincentian administrators putting other priests on public trial. In addition, St. John's was about to produce strong regulations on tenure, and if it delayed past December 15, the dissidents would have been untouchable and the guerrilla warfare would have become permanent.

Nevertheless, the summary dismissal of a large group of teachers without hearings clearly violated the academic code, as well as the university's own statutes. Since most of the dismissed were union members, the union called a strike for the beginning of classes in January. Its effectiveness has been hard to judge, partly because of a simultaneous transit strike throughout New York City. The Administration had been claiming that all but forty of its 625 teachers are on the job. The union, which uses an elaborate system of cross-checking, says that between 130 and 180 teachers are either striking or refusing to cross the picket line, with an average of 168 per day for the first week and a half. The union

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says it loses a few every day, but that a hard core of 130 are prepared for a long strike.

The absenteeism has been heavier than the Administration has been willing to admit. Almost forty teachers are out in the philosophy and English departments alone – a figure that has been checked out with the university's public relations man. Under cross-examination from a reporter, Father Tinnelly's grand total of 40 for January 8 expanded into 54 unexcused absences, 22 excused, plus 30 of the 31 dismissed (one has reportedly been taken back) for a total of 106 absentees among the 275 teachers due to report that day. A student poll showed 88 classes totally uncovered one day, not counting classes covered by substitute teachers or classes where attendance was taken and the students immediately dismissed.

The AAUP, which shares the union's distrust of the Administration and the Administration's distrust of the union, does not like the idea of a strike, but its officials have urged members not to cross the picket line. The group, however, is badly split, especially since many of the militants of the union quit the AAUP, and many Vincentians joined it in an effort to pull it over to the Administration side. Union members generally believe that the AAUP has sold out the teacher's interests a number of times for various vague Vincentian promises.

In the name of the dismissed teachers, the union says it will call off the strike if the teachers are reinstated, pending a hearing with counsel and written charges. On television, Father Cahill said vaguely that applications for hearings from individual teachers among the 31 would be given attention. The University, however, has declined to discuss hearings with the union or with any group of dismissed teachers. It will just deal with individuals, which the union regards as a simple policy of divide and conquer. The union is not demanding collective bargaining or the right to organize the university, but it does insist that any teacher who wants to join either the AAUP or the union must not be penalized for his membership.

The Administration can no doubt keep going on an emergency basis for some time. Nuns and Vincentians from other institutions are filling in, some courses have been combined, and some non-striking professors are now taking on double loads. Students, of course, could shut the university by simply staying home. Two attempts at a student boycott have been made, one by the student council of the Brooklyn campus, but each had only minor success and was called off after one day. The Vincentains have been hinting at reprisals against boycotting students, and many students are worried about an immediate draft call if they stay out

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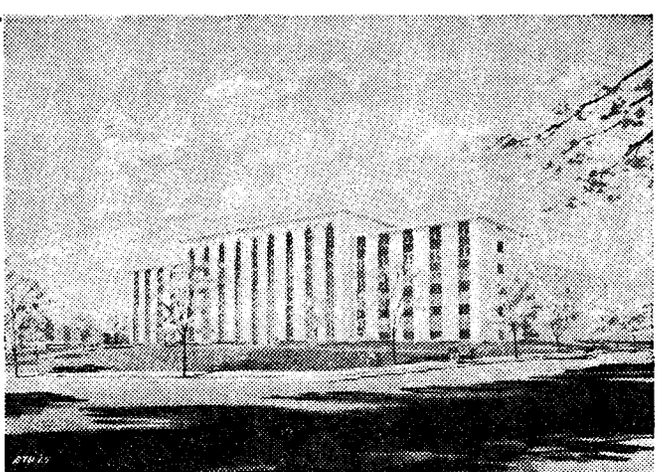

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of school for a couple of weeks. Nevertheless student agitation is on the rise. The majority don't seem to have much grasp of the issues, but they feel they are being cheated by somebody or other. Student torpor is traditional at St. John's.

The strikers are also set for a long struggle. They have set up a legal defense fund and a strikers' fund to assure an income for every teacher who stays out. The American Civil Liberties Union is looking into the case, and a national AAUP team, including Dr. John Noonan of Notre Dame Law School, is investigating. The union has filed charges of unfair labor practices with the National Labor Relations Board, and has gained a hearing on strikebreaking charges before New York City's Acting Labor Commissioner. New York's labor unions are sympathetic to the fired teachers, and may yet act. So far at one campus the only deliveryman to respect the picket line has been a teamster intent on bringing the Vincentians a shipment of Lifesavers. If more impressive deliveries – say, of oil and food – were stopped, the university would be shut down.

The Administration has refused all offers of mediation and discussion, on the grounds that there is nothing to discuss. It does not believe its authority would be worth anything at all if it took back the teachers. The opposition claims that academic freedom at St. John's would be worth nothing at all if the teachers are not given a hearing.

The Vincentian ideal has never been intellectual. As Father Stafford Poole, a Vincentian, pointed out in these pages last April, a good part of the Vincentian tradition and training is decidedly anti-intellectual. A good deal of talk around the city today turns on the question of whether the Vincentians would end the current impasse by selling the university. According to rumor, the State University is interested. Most of the dissidents doubt that it will happen, if only because few employers give up businesses that make a profit of $4 million in a single year. But no one knows how the dispute will end. When asked by a reporter whether St. John's might have to close if the situation deteriorates further, Father Tinnelly replied that the university will pull through if it is God's will. This may be nothing more than an appropriately pious sentiment for the occasion. It is, however, a far cry from the unruffled victory communiques that the Administration has been issuing. It suggests that the Vincentians will endure the assault, but not reconsider or compromise. It also suggests an awareness on the part of the Administration that the university may not survive, and that in the name of principle, the Vincentians are willing to go down with the ship.

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MORE WAR

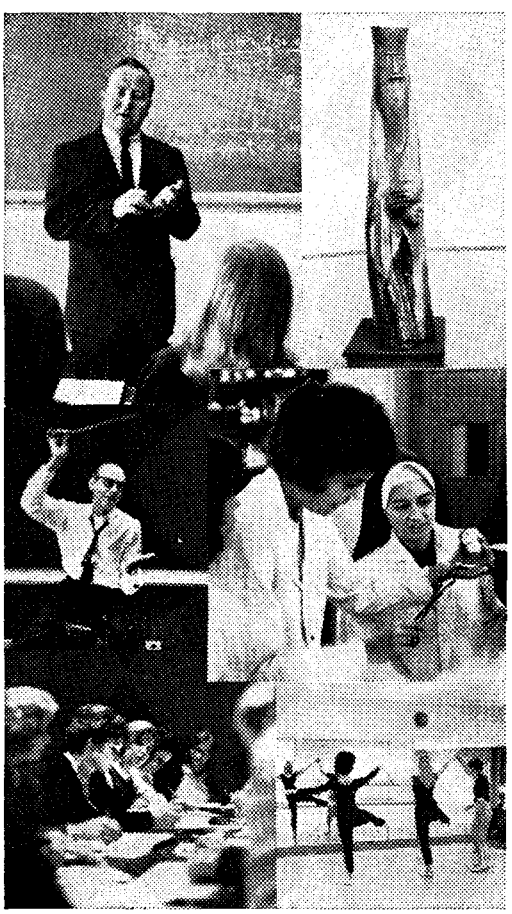
THE SCREEN

Foolish boy that I was, I really thought when "The Longest Day" was released in 1962 that this lengthy epic about D-Day was the war film to end all war films. No such luck. Darryl F. Zanuck's opus is not only proving successful to the tune of some thirty million dollars at the world's box offices but is also encouraging other producers to get rolling with the cycle. The new year finds the trend still booming. Recent arrivals prompt these notes for moviegoers who wait with bated breath to hear what cinema has to say about war.

"Battle of the Bulge" is more of same and tells a fictionized story of the bloody encounters between the Americans and Germans in December 1944. The American officers, mainly Gen. Robert Ryan and Col. Dana Andrews, thought they were winning the war, so no one paid much attention to the warning of Lt. Col. Henry Fonda, an intelligence officer who was not regular army but was convinced that the Germans were planning an offensive. We know that Fonda is right because the film concentrates on the Germans as well as the Americans and we see Col. Robert Shaw, Panzer commander, preparing his attack with the new, powerful Tiger tanks. The German scenes are the film's most interesting, partly because of Shaw's excellent performance and because there are fewer clichés in story line and characterization on that side of the fence.

"Bulge," handsomely photographed in Spain in color and widescreen Cinerama, has some magnificent battle shots, especially those showing the Tiger tanks making their way through the forests and plains of the Ardennes. In spite of clichés and some factual distortions, "Bulge" held me at least through two-thirds of its 162 minutes. Perhaps I was waiting for the famous "Nuts!" answer to the German demand for surrender. It finally came. The picture also seems to be going out of its way to show that officers aren't as nice or bright as foot soldiers and that war, notwithstanding all the derring-do, is hell.

It takes "Italiano Brava Gente," an American-Italian-Russian co-production about fighting on the Russian front in 1942-43, 156 minutes to make the same points. In some ways it makes them better, concentrating as



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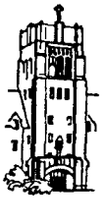

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it does on the personal stories of Italian foot soldiers—plumbers, taxi drivers, peasants—and a few officers—good and bad. The picture is well directed by Giuseppe De Santis who uses the Russian backgrounds and international cast effectively and also served as one of the five scriptwriters. His film has the feel of an epic as the camera catches the Italians, in their individual stories and their lack of enthusiasm for the campaign, and then opens up for the wide sweep of battle and the trudging marches during retreat.

Most of the tales are heartbreaking, and are made all the more so by the good performances of unfamiliar Russians and Italians in small and large roles. The two Americans, thrown in no doubt to bolster the co-production idea with more than American money, are Arthur Kennedy, as a nasty, opportunistic Italian major, and Peter Falk, as a well-to-do Roman doctor who has his big scene when he's sent to a partisan camp to operate on a Russian. "Italiano Brava Gente" would be even more successful in condemning the horror and waste of war if the film were shorter. After a while its episodic technique and repeated themes become almost a bore and defeat their purpose.

"King and Country" runs into a similar problem with its repeated shock scenes about inhuman behavior in the trenches and director Joseph Losey's arty handling of its sad tale. Although this English movie is having its American premiere in January, it was supposed to come out last fall, and I reviewed it in the Oct. 8th issue. Its story about a war-weary private who leaves the trenches and starts for home, and then is court-martialed, is fascinating; and Tom Courtenay and Dirk Bogarde as the private and his defender are fine.

PHILIP T. HARTUNG

COLOR IT SICK

THE STAGE

One of the frustrations of weekly reviewing is that so many plays close before you can get your hands on them. It is somewhat like being a hangman whose victims all die of heart-failure on the way to the gallows. The executions must continue, for the sake of form: but it isn't the same, hanging a dead play.

However, if you can't kill them, you can always preach over them. Two recent basket-cases which probably rate a brief sermon are "The Playroom" and "Utbu"—both guilty, as luck would have it, of the same

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disgusting offense: namely, attempting to impersonate a black comedy.

Commercial black-comedy is a peculiar form at best. It is an attempt to suburbanize a cry from the depths: to make palatable to the consumer an emotion which he normally doesn't feel, and which he certainly would not pay $6.90 to feel, at least in its unrefined state. (In fact some consumers sink small fortunes in analysis *not* to feel the way black-comedians feel.) To make the distinction sharper: black comedy is basically an act of aggression; commercial comedy is blowsy and ingratiating. Black comedy is Lenny Bruce; commercial comedy is Boris Karloff.

The difference is not necessarily one of subject matter. Commercial comedy is capable of every form of crime and perversion except a) hostility to its audience and b) meaning what it says. "Arsenic and Old Lace" is a fine example of the best kind of Kitsch black comedy—a cozy fantasy of murder to supplement all the cozy fantasies of adultery, avarice and criminal stupidity that make up the comic canon.

If "Playroom" was this and no more, it would get no quarrel here. The civilized psyche demands these diversions, pantomimes of sin and violence from which all guilt and terror have been extracted; it is neither here nor there that they are precisely the opposite of real black comedies, which begin with the terror and go on from there. The real trouble with plays like "The Playroom" is that they try to have it both ways. To dabble in genuine depravity, but with fingers crossed: so that they can say at the end, like any good commercial comedy—you see, it was all a joke.

All a joke indeed. That was always what the schoolroom bully said when he lost his nerve. And I am not so sure that this use of the phrase is any different. "The Playroom" starts out with an ugly vision of human nature, which might or might not be worth exploring; but this gets all fuzzed up with gags and gimmicks and finally sentimentality, so that by the end we have no vision at all, not even a black one, just the echo of a high-pitched giggle.

The story concerns a bunch of rich children who kidnap a small girl just for kicks and then when their plans go awry, attempt to kill her by various rib-tickling measures, such as suffocating her in a plastic bag, etc. I must admit that I find this theme so preternaturally repulsive that my judgment may have been clouded. (I couldn't take "M" either, though I'm told it's a great movie.)

But this prejudice might have been neutralized one

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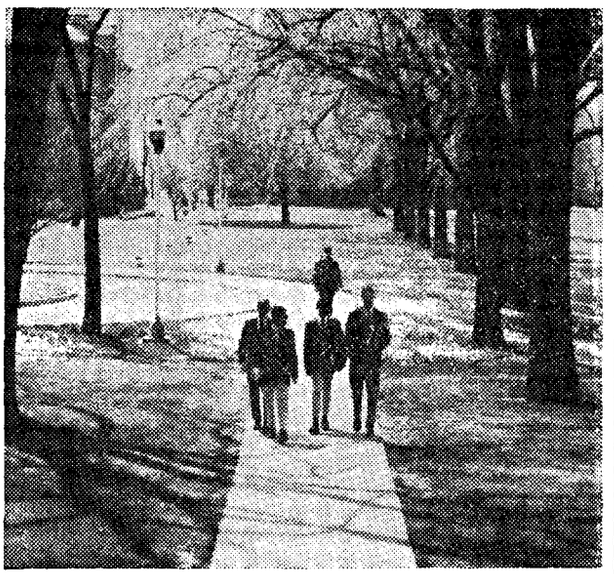

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of two ways. If the play had been attempting to make some dire *Lord of the Flies*-type point about human vileness, one might have borne with it; or conversely, if it had managed total frivolity and unreality—well, killing a little girl is no worse than killing anyone else, I suppose. Tastes differ.

But by combining both approaches, "The Playroom" manages to be synergistically much worse than both of them—a poisonous blend of black bile and chichi funning. The serious proposition that children are evil is mixed in with the old "Arsenic and Old Lace" formula; our disbelief is suspended for a horror-fantasy—but the play still seems to be trying to say something about children. In the final scene, the ringleader has a maudlin change of heart—and we wonder what is *this* doing in the play? Are we supposed to take it seriously? Were we perhaps supposed to take *her* seriously all along, as a representative human? If you can imagine one of the crazy old ladies in "Arsenic and Old Lace" sobbing out a last minute confession, you will have some idea of the aesthetic confusion on which the play closes.

The result of all this is a couple of hours of absolutely pointless unpleasantness, not funny, not wise. Black comedy at its best aims to be a form of prophecy. You don't use its properties to raise a B-movie shudder. The bag of human horrors should be opened with caution, and only by those who are prepared to go all the way with the gesture—the Bruces and Genets. Anything less is not black but sick. (*Closed at the Brooks Atkinson*)

It is probably unfair to link this fetid disaster with "Utbu," which is not only perfectly harmless, but which comes very close to being my kind of trash. It concerns a heroically selfish fellow (Tony Randall) who wants to murder his 94-year-old mother (Thelma Ritter) only to be thwarted by an addled do-gooder (Alan Webb).

This one could have afforded to be a mite blacker, or at least more serious. Randall has the makings of a top-class monster, and his household runs a genuine fever. His mother is an evil old woman who has decided to be senile just to annoy him: any son of hers would be a malevolent freak—it is the only possible response to her.

But the play is scuttled by the apparent need for a comic device. "Utbu" itself turns out to be an organization that gives awards in the form of time-bombs to outstandingly unpleasant people. This is silly and tiresome, and it serves to take one's eye off the ball too many times. All the same, I was sorry to see "Utbu" close quite so quickly. It had its moments. (*Closed at the Helen Hayes*).

WILFRID SHEED

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BOOKS

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NAT HENTOFF

For a time it was a common plaint among such spokesmen for "the Negro" as Whitney Young and Roy Wilkins that the mass media had "made" Malcolm X. Without the eager attention given his bristling pronouncements, according to this thesis, Malcolm would have been an arcane leader of a most minor sect. It is true that the degree and persistency of coverage by the press and television—often to titillate white readers, as if Malcolm were a hurricane that might yet veer out to sea—did accelerate the Negro masses' initial knowledge of him. But the media did not account for the respect in which he was held as he walked the ghetto streets, nor for his continuing impact on more and more black activists.

While Malcolm was a leader of and organizer for the Muslims, it was generally agreed that the forces of Elijah Muhammad had many more sympathizers than actual members. It was not easy for a sympathizer to bring himself to join an organization that made so many demands on him—from tithing to a particular diet, to a rigidly set way of life. It was an organization, moreover, whose apocalyptic program required a considerable suspension of common sense. No one with mother wit actually believed the government was going to *give* so-called Negroes their own states. Yet many non-Muslims responded to Malcolm as a truth-teller. He told it like it was, to be black and in the underclass—more explicitly, more angrily, more threateningly than any of the more "respectable" Negro spokesmen. He also told—increasingly toward the end of his life—of the other rising nonwhites elsewhere in the world. And thereby he helped create a pride in being black. There *were* strengths in being black, both in the history of the black man in this country and in other nations.

When Malcolm X broke with the Muslims in March, 1964, he had only eleven months to form his Organization of Afro-American Unity. At the time of his assassination, its numbers were minute: perhaps because he had spent most of that time traveling, perhaps because he was not as skillful an organizer as he had seemed, but most likely because he had not yet formulated a program specific enough to enlist a sizable number of recruits as official members. But black Americans continued to listen to Malcolm, and more of them could recognize him on sight than they could any other Negro leader except Martin Luther King. But, for a long time, Malcolm walked different streets than did King.

Clearly the man had charisma, but powering that charisma was his capacity to understand and articulate his own American experience and so link it with that of other blacks that he was indeed a spokesman. Even without a program, he was able to provide a positive catharsis of group identification, however temporary, for millions. The nature of his own experience and its series of "conversions," as other reviewers of his autobiography have put it, is distilled with candor and cutting clarity in this book (with writer Alex Haley serving as an admirably unobtrusive and astute organizer of the material).

Malcolm's odyssey is familiar by now—the murder (quite probably by whites) of his father, a follower of pan-black-nationalist Marcus Garvey; the Michigan childhood in foster homes as it became clear to Malcolm that to all manner of whites the scope of his future was unyieldingly circumscribed; the initiation into the black underworlds of Boston and New York; the conversion in prison not only to Elijah Muhammed but to the previously unrealized uses of his considerable intelligence through omnivorous, multi-directional reading. There followed the years as a lieutenant of Muhammad, the break, and the stunning journey to Mecca where Malcolm discovered among the integrated pilgrims that white was not a color but an attitude.

The autobiography is revelatory not only of Malcolm but also of diverse black members of this "pluralistic" society whom hardly any whites have yet begun to know—their values, their affirmations, their evasions, their ways of wit, rage and sorrow. Malcolm himself, as was clear to those who knew him, emerges as a man of warmth as well as fury, of wry perception, and most importantly, as a man with the ability to change and grow. He was, as the book demonstrates, at the beginning of a new stage of understanding himself and the society when he was killed. Just before his death, he told Marlene Nadle in the *Village Voice*: "We've got to be more flexible . . . I'm not going to be in anybody's straitjacket. I don't care what a person looks like or where they come from. My mind is wide open to anybody who will help get the ape off our backs."

But he also said—and this is the precept that is now influencing more and more black activists—"How can there ever be any white-black solidarity before there is first some black solidarity?" The concept of blacks' taking power—political power—for and by themselves so long as they remain compressed into ghettos is on the ascendant. To those who talk of integration into the society as it is now or who talk of an interracial movement of the poor as an immediately possible goal, James Farmer of Core—now sounding very much like Malcolm—says: "I am arguing with all my heart for black-based, black-nerved, black-led instruments of political power

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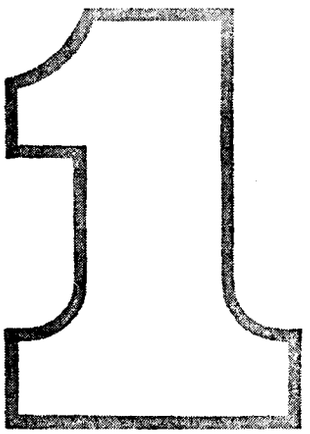

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that can act selfishly and act from strength in the American political marketplace."

The Northern Student Movement, which began as an inter-racial group of college students engaged in tutorial projects in Negro slum neighborhoods, is now a primarily black catalyst for black political action. Says its director William Strickland, who often cites Malcolm X: "We do not wish merely to influence 'the man,' but to build our own institutions and get off that dependency."

The Negro population of the large cities is growing inexorably. By 1990 it is expected that there will be Negro majorities in Chicago, Philadelphia, Detroit, Baltimore, Cleveland and St. Louis. In Washington, D.C., Negroes are already in the majority. Some of the other cities will have a black majority before 1990, and there are more and more cities in which blacks could have the swing vote. The thrust now by such young organizers as Strickland and others throughout the country is to make the black mass a cohesive political weapon— in the vintage American tradition of immigrant groups. The problem still remains of how to convince them to organize themselves, and around what issues. But as more blacks talk of black power and even of black federalism, the effect of Malcolm's influence becomes increasingly evident.

When and if such black power is achieved, say the post-Malcolm planners, *then* it will be possible for blacks to enter into a broad-based coalition with the white poor, with that part of organized labor whose own self-interest for basic change in the system will have been awakened by the pitiless inroads of cybernation, with those churchmen who preach the undiluted social gospel, and with such white liberals as will be willing to endanger their place and interests in the overclass. Malcolm, of course, was not the first to point this way, but the power of his presence in the past decade did help shape the thinking of many activitists in the ghetto along these lines to black power.

And in another way too Malcolm was of marked influence. This past November, during a New York television program on which teenagers were asked to name their heroes, a participant from Harlem cited "Malcolm X because more than any other individual he helped the Negro race raise its image of itself. And, he more than any other helped the Negro show more pride in being Negro." Obviously a case can be made that Martin Luther King or Ralph Ellison also have stimulated many Negroes to draw sustenance from being black. But in terms of the Northern Negro ghettos, it is probably true that Malcolm X, more than any other figure, did ignite pride of black. The pride will become distorted if it is not linked with political power that can make for fundamental social and economic change, but the pride had to be there before the power could be effectively sought. And in so far as Malcolm X contributed to that growing sense of pride, he will in retrospect be regarded as a much more durably influential spokesman than either the mass media or the "respectable" Negro leaders considered him during his lifetime.

Malcolm turned the Horatio Alger legend on its head. He made himself a man against the American tradition of racism. And he helped many others begin that challenge. I am not being entirely fanciful, I think, in imagining a Negro President a half century from now giving Malcolm a posthumous Freedom Medal. But for that to happen, of course, this would then have to be a much different country than it is now. And although the odds are exceedingly long it could be.

Cushing of Boston

JOSEPH DEVER

Bruce Humphries, $5.95

ROBERT D. CROSS

The author of a biography is always engaged in the tricky business of relating the intractably unique and human details of his subject's life with the norms required of humanity by some theological, sociological or esthetic criterion. If the subject enjoys a position

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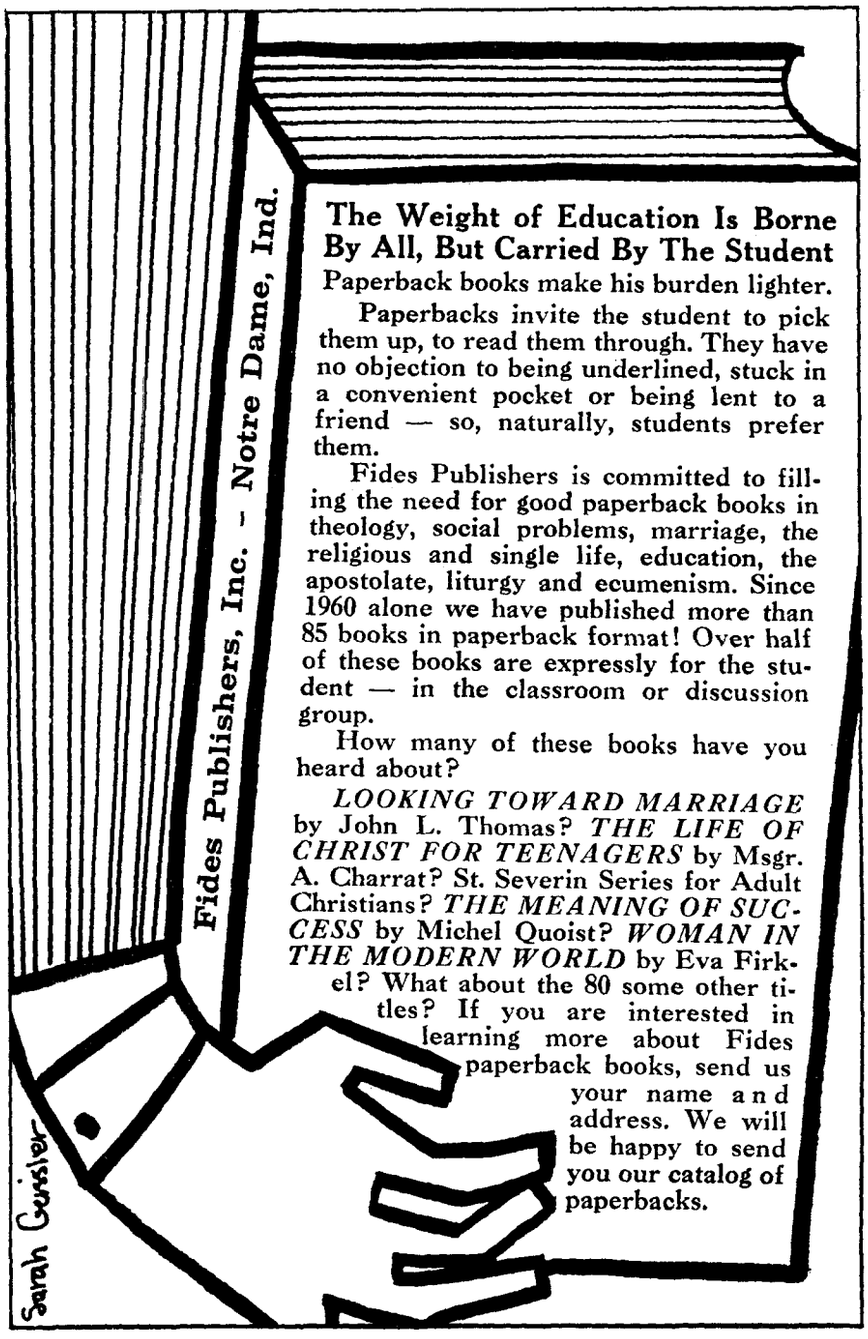
in society to which stereotypes of character are rhetorically insisted upon, then the author's jeopardy is doubled. To take an example: the politician who gives a nominating speech about "the man who . . . ," or the partisan who writes a campaign biography, or the historian who puts together a memorial volume about an assassinated President, must struggle to square the details of his subject's life with the moral demands imposed by the author's sense of the fitness of things, and by the ritualistic requirements for a president.

No doubt, as time passes – as the characteristics of the subject's life lose their sharp detail or their clear relevance to the contemporary moral order, the individuality of the subject can be insisted upon. It becomes possible to paint a portrait in which all the warts show. It may even come to seem that the candid presentation of the warts not only testifies to the "humanity" of the subject, but also proves the strength of the moral order and the institutions of society. Thus the political party's glory is vindicated by its ability to tolerate and transcend the idiosyncrasies of past leaders.

The biography of a contemporary enjoys no such amiable immunity. Quite apart from the special difficulty of finding enough incontestable data, the author can expect to be harassed by the subject, his dependents and spearmen, who while usually willing to admit that warts exist, seldom can detect them where the author does. John F. Kennedy was reported to be less than overjoyed by James MacGregor Burns' biography. Like other subjects, he tended to look beyond the agony of biography to the redemption of autobiography, to later studies by real historians, and most of all to the judgment of God.

Biographies of churchmen are especially difficult to write. Not only are the subjects invested by sacrament or other ceremony with a spiritual character which makes the worldly evidence available to the biographer seem somehow inadequate; but also, the biographer may shrink from writing a life which departs from simple theology lest it shake the faith of the simple who need endless reminders of the possibility of the Incarnation. Hence the interminable controversy over how the lives of the saints should be written. Hence also the determination of many nineteenth-century bishops in England and America, appalled at the "naturalism" of modern biography, to destroy their records so thoroughly that no biography continues – witness the flood of books about "good Pope John," including one written by Cardinal Cushing, the disgruntled subject of the biography under review here. The Cardinal wrote of the Pope pretty much in the old hagiographical tradition, full of language reminiscent of addresses given at clerical jubilees – where a priest or bishop is a "father" with no warts more disagreeable than the kind delineated by Clarence Day, and where laymen are seen as uniformed choruses of "loving children." Such pious simplifications have their uses, but they are an affront to readers who feel their faith is strengthened, rather than weakened, by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encountering in a biography churchmen and laymen with some resemblance to those encountered in the modern world.

Joseph Dever has promising qualifications for writing a great biography of a great churchman. He is a Bostonian, like Cushing, completely familiar with "Southie" from which the Cardinal came, and with "the Seven Hills," to which he has advanced. He is, like Cushing, still very much an Irish-American, sensitive to, and fond of using himself, the dear, old, ragging, allusive, ironic style which leaves the reader pleasantly hazy as to what is said with utter conviction, and what is said tongue-in-cheek – as to who is sacred, and who is profane. And Dever is a successful novelist and journalist, with an eye for the picturesque, an ear for the dialect emphasis, and a nose for the slightest aroma of scandal. He has had the benefit of some associations with the Cardinal, though apparently not access to private papers.

The result is a knowing book – but not one which will increase the reader's Knowledge or Understanding. Dever rather casually slips into errors of fact about the political and ecclesiastical scene, and thereby jeopardizes the reader's confidence in more intimate revelations. He does not work out any coherent view of the Cardinal's psychology beyond that he is Catholic, Irish, and Bostonian – as were Kennedy, Curley, and for that matter, Dever. The structure of the book seems to be that each chapter should be balanced between a creditable and an uncreditable aspect of the Cardinal's life – between, say, Cushing's dedication to the Latin-American missions, and his obliviousness to the failings of Boston's largely Catholic police force. Finally, Dever lacks taste, on the one hand dropping into the jocular gentility of referring to unwed mothers as "naughty," and on the other, pouting about the lack of sympathy expressed by the Cardinal for the dutiful newsmen like himself who up to the present had "protected" the Cardinal from an insensitive public.

The book is important, but not for what is to be found in its pages. Innuendos (does the Cardinal really like Bishop Wright? did he ever drink too much? on what terms could he have raised so much money?) are an unworthy substitute for a rounded biography of a *man*. Nor is it either important or surprising that the Cardinal has denounced Dever's book (in company with John Fenton's *Salt of the Earth: An Informal Portrait of Cardinal Cushing*); his reproof belongs in the same category as Harry Truman's attack on the critic of his daughter's musicianship.

What is important is that the book is written by a loyal Catholic, and that it has been stoutly defended by many of those laymen who have in recent years been fighting for an *aggiornamento* in the American Church. That the author and his defenders had come to regard Cardinal Cushing as a sympathetic friend only increases the poignancy of their predicament. To an outsider, an even greater poignancy however, stems from their necessity to defend Mr. Dever's right to publish his portrait, even while they must be aware that the Church in the modern world deserves something much better.

African Stories

DORIS LESSING

Simon and Schuster, $7.95

J. M. EDELSTEIN

On the basis of this book alone, Doris Lessing must be counted as one of the most important fiction writers of our times. *African Stories* includes every story Miss Lessing has written about Africa, that continent whose "tragedy must play itself slowly out," but they are also about every continent where people are human and helpless.

Miss Lessing's style is a traditional one, unmarked by hysteria or hurry. She has a remarkable gift for good beginnings, and the tension in her stories is the kind given off by people we think of as "real" – men and women who impart a sense of motives and feelings, of a past and future, and a quality of mysterious reserve even though they may be commonplace characters.

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Brought up in Africa, in a society of rapid and dramatic change, "the center of a modern battlefield," Miss Lessing, as a writer, has many advantages. And she uses them, certainly, to produce some intensely imagined prose. But that these advantages can also be limiting is something Miss Lessing is aware of; as she says: "There are other things in living besides injustice, even for the victims of it." It is her knowledge of these larger and "other things" and her ability to make us see them even while she sustains constantly, like distant drumming, the harsh and bitter realities of life in Africa, which give this book its power, its accuracy and its controlled passion.

Each reader will prefer something else in a collection as large as this, in which there is thematic unity but also where the stories are by no means all of one kind. The two stories Miss Lessing indicates as among her favorites are the two which I like best: "A Sunrise on the Veld" and "Winter in July."

"A Sunrise on the Veld" is the best of Miss Lessing's earlier group of stories. The story is a swift and simple one and is about the birth of conscience in a young boy. Its style is straight and direct, and it is superb in its concentration. A boy, wild and happy, "yelling mad with joy of living and a superfluity of youth" stumbles over a wounded buck being eaten alive by a swarm of ants.

"In the deep morning hush that held his future and his past, was a sound of pain . . . all the time the creature screams, and leaped drunkenly from side to side, as if it were blind . . . . Around him the grass was whispering and alive . . . . black with ants that took no notice of him, but hurried and scurried towards the fighting shape, like glistening black water flowing through the grass."

Suffering, sick, and angry, the boy stands stunned with pity and terror. "The knowledge of fatality, of what has to be, has gripped him and for the first time in his life . . . It had entered his flesh and his bones and grown in to the furthest corners of his brain and would never leave him." The whole thing takes just a few minutes, and there is only a skeleton, clean-picked, shining in the sun. The boy kicks at it sulkily like a child. The ants disappear into the grass. The boy picks up his gun and goes home, with the knowledge of death in him.

"Winter in July" is, possibly, the best story in the collection. Julia, 28, restless and wandering, whose life and relations with people, whether men or women, had been colored by the "brilliance of impermanence," finds herself in Africa, meets Tom and Kenneth, inseparable half-brothers who are farmers in Rhodesia. She marries the one and, eventually, becomes the mistress of the other. Julia is a symbol of many of Miss Lessing's women, "floating rootlessly, without support," belonging nowhere. And all three of them taken together in their acceptance of their inevitable fates, are symbol not only of the tragic Africa of recent history but also of a whole world drifting between destroyed values and an oppressive destiny.

At the end of the story Julia and Kenneth are talking: " 'I know what evil is,' she said to Kenneth. 'How nice for you,' he returned impatiently. Then he added: 'I suppose, like most women who have lived their own lives, whatever that might mean, you are now beginning to develop an exaggerated conscience. If so, we shall both find you very tedious.'

" 'Is that what I'm doing?' she asked, considering it. 'I don't think so.'

"He looked at her soberly. 'Go to bed, my dear. Do stop fussing. Are you prepared to do anything about it? You aren't, are you? Then stop making us all miserable over impossibilities. We have a pleasant enough life, taking it for what it is. It's not much fun being the fag-end of something, but even that has its compensations.' "

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REVIEWERS

NAT HENTOFF *is the author of* The New Equality (*Viking*).

ROBERT D. CROSS *is Chairman of the Department of History at Columbia.*

J. M. EDELSTEIN *is Librarian for Special Collections at New York University.*

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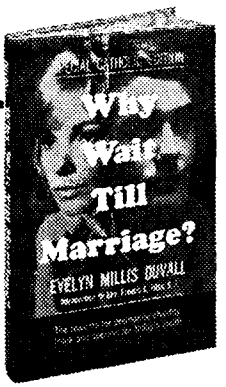

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CORRESPONDENCE

(*Continued from page 489*)

not just "understanding?" I will grant that Baldwin has as yet no program for change, but neither does Brown. But, Professor Wills points out, Brown does show a way as a man who escaped from the ghetto. He and others who have escaped can "open up the lines of communication that have been lacking . . . Every departure leaves an opening through which others can get out, light can get in."

But how many can get out in a society that is acceleratingly cybernated while slum schools manufacture dropouts and black unemployment rates remain resistant to the rise of the Gross National Product? That kind of question apparently strikes Profeessor Wills as the "pat" rhetoric of "the social determinist." Instead, he advocates that magic key "communication." He writes: "To believe in a mysterious irreducible, secret freedom at the heart of each human being is the way to maintain hope that the core can be reached – if not one way, then another. This alone can spur us to reach out a thousand ways toward a man, knowing one is there, and is worth reaching."

I believe, I believe. But when Professor Wills, let us say, does reach out to a black man in Bedford-Stuyvesant and assures him he knows that black man is there and is worth reaching, what does the Professor answer when the black man speaks of the way he lives and the way his children's life choices are being narrowly predetermined? My main point about Claude Brown's book was that much of the enthusiastic white reaction to it seemed to me based – in part – on the promise it gave that if one black man could escape the ghetto without basic changes being made in this country's political and economic nstitutions, others could too. But without such changes – and without the destruction of the ghettos – the *mass* of American Negroes will remain imprisoned.

Professor Wills speaks for black individuality. Who would oppose him? Even the President is for peace. But millions of blacks continue to have their capacity for individuality blunted by poverty and the racism that is still so pervasive, though somewhat more subtly these days, in the majority society. What will allow *them* to realize their individual capacities? Not that "mysterious, irreducible, secret freedom at the heart of each human being" alone. Stanley Elkins notwithstanding, that element has been present in American black men since 1619. Nor will the "reaching out" of whites to blacks humanize cybernation or bring radical changes in education and housing.

I ask again: what would Professor Wills have to say to any one black man – not a type, but an individual – in a black ghetto? Perhaps he would call him, "Brother." "O.K. baby, but how am I going to get a job?"

NAT HENTOFF

Reply

Baltimore, Md.

To the Editors: For Mr. Hentoff it is all or nothing. Claude Brown must not make a contribution unless it is a *total* contribution. Merely to bring (say) understanding to a problem, without a Plan, makes things worse: as Hentoff put it in his review, this "allows the society to cop out." Any partial step will lessen the urgency for total action; will be used by society as an excuse. Since we can rely little, if at all, on the good will of a society bound to "cop out" no matter how it tries to "understand," the Plan must operate automatically; *despite* society; over our heads or behind our backs. Forget the brotherhood. Give us the Plan.

It is this all-or-nothing approach – an approach that has never worked in dealing with a large-scale human problem – which leads to the charge of "Uncle Tomism" I referred to in my article. Dr. King should have produced a Master Plan for coping with everything including cybernation when he appeared before the Watts rioters. Since he did not do this, he is "out of touch," guilty of gradualism. Like Roy Wilkins or

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Claude Brown, or anyone who says anything anywhere without producing the universal Plan, he is simply blunting apocalypse; he commits the crime of bringing about an advance that does not move, magically, all the way in a single step. Thus Dr. King, and Mr. Wilkins, and, progressively, all Negroes (except, it seems, the white Negroes) become Uncle Toms.

By the way, what *is* the Plan? Mr. Hentoff must surely have it, since he is so harsh on Dr. King and Claude Brown for not producing it on all possible (or impossible) occasions (the Watts rioters, as everyone knows, thirsted to discuss cybernation). If Mr. Hentoff does have useful ideas for dispelling Negroes' problems, then I — and, I believe, many others — will be more receptive to them because of Claude Brown's book — a fact that should make Mr. Hentoff welcome the book, rather than regret it.

GARRY WILLS

Mr. Hentoff makes a start at outlining a program in his review of The Autobiography of Malcolm X, *on page 511 of this issue.*

THE EDITORS

"Birth Control Decision"

Collegeville, Minn.

To the Editors: I read your editorial, "Birth Control Decision," in the December 10th issue of the COMMONWEAL with great interest.

You say that the Pope "should grant the possibility that in serious circumstances a couple would be free to choose those methods of family limitations which are medically sound. Such a decision would not mean an abdication of the magisterium's right to provide moral guidance. Nor would it mean that the morality of family limitation is a matter of personal whim and convenience."

The preceding paragraph suggests several questions to me. Who would decide what are "serious circumstances"? Note, for example, the flimsy excuse given by so-called responsible doctors for abortion. I would like to see the COMMONWEAL publish an article explaining with "proof" which "methods of family limitations" are "medically sound." "Medically sound" would have to include psychiatric and psychological aspects.

Perhaps the COMMONWEAL could also give us a little model of "a well-drawn Papal document" showing how the Church's lifting its ban on the traditional forms of birth control would not eventuate in the morality of family limitation descending to "a matter of personal whim and convenience."

(REV.) PAUL MARX, O.S.B.

Reply

Father Marx's letter actually appears to be asking two questions, one explicit, the other implicit. His explicit question is "Who would decide what are 'serious circumstances' "? For our part, we would expect that a "well-drawn papal document" could itself set forth some general guidelines on "serious circumstances," e.g., family poverty, mental illness on the part of one or the other parent, housing problems, etc. It is worth recalling that, not so long ago, the magisterium allowed the use of "rhythm" only under "serious circumstances." Theologians used to debate just what counted as "serious" and what did not; but they did not demand that the magisterium specify in detail every possible circumstance. They were satisfied (for nothing more could reasonably be expected) with some broad norms for the use of rhythm. In the end, of course, the parents themselves would have to decide (for who else could know?) whether their own situation would warrant the phrase "serious circumstances." But, assuming they are conscientious, they would be guided by the magisterial norms — just as an earlier generation of parents was so guided on whether the use of rhythm was permissible in their specific case.

Father Marx's implicit question is, it seems to us, this: would not anything less than rigid, explicit laws (allowing of no flexible interpretation) open the way for "personal whim and convenience"? We see no reason why this should necessarily happen. Some peo-

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ple, no doubt, would interpret the general norms in an irresponsible way; but clearly they would be in bad conscience if they did so knowingly. For those who are attempting to live a responsible moral life, however, their guide would be the spirit of the papal teaching; they would take the general norms seriously and responsibly apply them to their own situations. —THE EDITORS

Father Berrigan

Springfield, Va.

To the Editors: For all its ill grace, Father John J. Gorman's letter (Dec. 24) arouses a certain degree of sympathy. His feelings are so clearly those some of us are straining to master (admittedly not always successfully) with regard to the preponderance of the clergy: "Why are those people so blind? It's all so clear; they *must* be willful in order to keep on being that way!"

Therefore, despite the snide remarks at the beginning and end of Father Gorman's letter, I shall presume to offer one man's version of an answer. The simple fact is that Father Gorman could rid himself of much of the irritation which the fervor of our language causes him, if he could learn to take the substance of our statements seriously. However appalling the thought may be for him, the real problem he is facing is not primarily that the laity who speak in the vein of the COMMONWEAL go off "half-cocked," are "guilty of rash judgment," or deliberately "misunderstand"; rather we are in profound disagreement with his view of the Church and the role of freedom in Christian life here on earth.

Father Gorman says, ". . . but in placing the good of Christ's cause, as they honestly see it, above the individual's freedom of expression as a priest I don't see how you can fault them." We fault them (i.e. the objective act, not its subjective moral quality) precisely because we think stifling the individual's freedom of expression as a priest does great harm to Christ's cause rather than furthering it. We respect the fact that the authorities acted to promote Christ's cause "as they honestly see it," but since "they may now be wrong," we fail utterly to see an obligation to silence Father Berrigan, who obviously sees it otherwise.

Since the Church's stock-in-trade is truth, we wonder why one man should make his views prevail over those of another simply because he holds a higher ecclesiastical rank. We recognize that this is, in fact, a still widely accepted mode among the clergy and hierarchy, but since everyday experience so patently contradicts the notion that greater wisdom consistently resides at a higher level, we wonder at the passionate attachment (even among curates) to the practice. (Is it too far-fetched to muse over the possibility that the status of the laity provides to some of the clergy a psychological prop analogous to that afforded the poor-whites in the South by the Negroes?)

We do not object to authority *per se*. In the secular world we inhabit we are both free and subject to authority. We ask only that authority be rational, that its exercise be commensurate with the task at hand. Where it exceeds this measure, we rebel. Where we are constrained by circumstances from external rebellion, we resist internally and are not troubled in conscience for doing so. We act this way because we believe this is the responsibility God has placed on us by making us in His image and likeness, by endowing us with intellect and will.

Obviously, in the Church certain practical things must be decided. If a new church is to be built, somebody must say where it is to be built and those charged with implementing the decision are rightly subject to authority; otherwise the practical end in view could not be attained. But the Church is not in the process of conducting a war in Vietnam. There is no need for her to speak univocally on the morality of the Vietnamese war and every reason she should not, unless it can also be guaranteed that her univocal voice in fact speaks truth. We believe it would be a far greater guarantee of truth, of the Spirit acting, if the many voices of the Church came to speak as one on the Vietnamese war, or on any other such

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roblem, *without* any exercise of coercion along the way.

We agree with Patriarch Maximos hat one Galileo case was enough. So as one John Courtney Murray case. Moreover we are disgusted at the failure f so many priests to make apparent any ppreciation of the immense scandal hich has followed the exposure of the urious consensus on birth control. The merican Bishops' Press Panel speaks landly of the question of birth control eing open on the theoretical level but ear on the practical level, as if it idn't make every thinking Catholic cratch his head and wonder what this nd of talk has to do with Christ's uth and the guarantee of the Teaching *Magisterium*.

No, Father Gorman, it isn't a game. We have become so weary and sick of authoritarian mentalities, of men who attack our motives when we question their credentials for asserting this or that, that we have become deeply mistrustful of their ability to recognize or deal in truth as God made our minds to know it. Although it is something of an exaggeration to say that we assume "all Church authority is wrong until proven right," this assumption is becoming a serious working hypothesis for some of us, not a game.

It is not expected that the above polemic will persuade you, Father Gorman, but if you seriously want to engage in dialogue with us, as the middle part of your letter indicates you do, please devote less space to wisecracks and more to elucidating the basis for your own view of authority in the Church. We really do disagree with your operating assumptions.

WILLIAM E. BREIDENBACH

Correction

New York, N.Y.

To the Editors: In quoting one of William Bronk's poems for my review (Dec. 24) an error in transmission somehow got on the page so that the phrase "freshly sweet" was reproduced in COMMONWEAL as "fresh sweet." I would be grateful if you would take note of this correction.

RICHARD M. ELMAN

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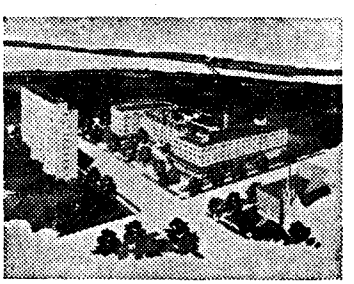

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